

Comment on the Week

VOL. LXXX, NO. 24, MARCH 19, 1949

Saint Joseph, refugee

In tens of thousands of parishes, homes and prisons in the iron-curtained world today, the light of faith is being kept alive by the hidden constancy of Christian believers. Priests with their flocks, nuns and brothers with their schools, missionaries menaced by Red terror, millions of humble lay people are guarding the precious flame.

In the minds of all these hidden heroes there lives a strengthening thought. Joseph, the Foster Father of the Saviour, suffered as they do from the persecution of tyrants. This same Joseph, lowliest of men on earth, forced to "flee into Egypt" to protect the Child from Herod's "purge," has been declared by the Church to be its universal protector in heaven. As on earth he watched over the sacred Body of the Christ Child, so now, in eternity, he is the custodian of the Mystical Body of Christ.

During this month of March we join our plea with pleas of all victims of persecution that Saint Joseph may exert his powerful intercession to shield them from spiritual tragedy. The sincerity of our pleas, however, depends upon the completeness and integrity with which we fulfill our own responsibilities as members of Christ's Church. What is done by us, who are free and at peace, has a direct bearing on the spiritual help we can give to those who know neither peace nor freedom.

Fervent renovation of our religious life here at home is one of the sturdiest helps we can give to those who live in the shadow of exile.

Debate in the Senate

At the week's end the Senate filibuster, which began February 28, stood as follows: the motion under debate was the adoption of an amendment to the Senate rules, reported out by Senator Carl Hayden (D., Ariz.), chairman of the Rules Committee. This would enable the Senate to vote closure of debate on any measure or motion under discussion. Under an interpretation of the rules given by Senator Arthur H. Vandenberg last year as president *pro tem.* of the Senate, the motion being discussed at the present moment is not subject to closure. Senator Lucas (D., Ill.), leader of the President's civil-rights fight, had lined up twice the 16 signatures necessary to invoke the present closure rule (Rule XXII). If he presents the petition, Vice President Alben W. Barkley as presiding officer will have the opportunity to reverse Vandenberg's ruling. If challenged, his reversal requires a simple majority to be approved. Republicans may not support Barkley. The amendment under debate would write into the Senate rules the interpretation of

Rule XXII which the foes of the filibuster expect from the Vice President, so that it would no longer depend on the presiding officer's discretion. If the amendment goes through, Senator Lucas can invoke closure any time he can muster a two-thirds majority to support him. President Truman aroused needless opposition by declaring at a press conference on March 3 that he wanted imposition of closure by a simple majority, instead of a two-thirds majority. This greatly embarrassed Senator Lucas and the Administration Democrats, who felt that they had a narrow enough margin of security in working for a two-thirds majority. A flanking movement against the hard-pressed Lucas was begun by Senator John J. Sparkman (D., Ala.), chairman of a Senate subcommittee on housing. He said that he did not see any need of hurrying the renewal of rent control so long as the filibuster debate was going on in the Senate. Present rent-control legislation expires March 31. If it is allowed to die, there is danger that it might not be revived. Then the fat would be in the fire.

Strategy on labor law backfires

The Labor-Management Act of 1949, or whatever it is eventually called, will be written on the Senate floor or it won't be written at all. The eight Democrats on the thirteen-member Senate Labor and Public Welfare Committee made certain of that when they voted on March 4 to report out the Administration's labor bill without changes. Refusing even to discuss two amendments proposed by GOP members, the Democrats justified the steamroller tactics by citing their duty to fulfill campaign pledges. Since there is no way of shutting off amendments once legislation reaches the Senate floor, the Democrats must themselves realize that the bill they approved is certain to undergo substantial changes before it can be enacted. With the Southerners in revolt, they simply do not have the votes to put the Committee bill over. The ironical outcome of this strategy may well be that two liberal Republicans, Senators Morse and Ives, will have most to say about the new law. By taking a middle-of-the-road position, which has won some support from Senator Taft, they seem at the moment to hold the balance of power.

Religious institutions under social security

The new amendments to the Social Security Act to extend and improve old-age and survivors coverage and benefits (H.R. 2893) would include the employes of non-profit institutions by simply omitting them from the enumeration of those exempted under section 203 (b). As far as such employes are concerned, the "contribution" would therefore be compulsory. Under Title III, "Amendments to the Internal Revenue Code," however, the bill provides only that non-profit institutions themselves

"may pay" the corresponding employer contributions. The bill would therefore leave the non-profit institutions, as employers, in a voluntary position. The benefits to employees would be correspondingly reduced in case an institution did not choose to make its contributions. If this change stands, we hope all non-profit institutions will immediately choose to come under the system voluntarily, thus retaining their tax-exemption without depriving employees of their full insurance benefits.

Has Chairman Celler over-reached himself?

Sub-committee One of the House Judiciary Committee has completed hearings on the amendment of the Displaced Persons Act of 1948, and is now at work on a new bill. Radical, simplifying changes are in prospect. It is not at all certain, however, that the provision in the present bill which requires that a refugee shall have entered a DP camp on or before Dec. 22, 1945, in order to be considered an eligible, will be changed so as to include those who entered camps on or before Jan. 1, 1949, or even April 21, 1947. If the latter date were chosen, 95,000 refugees who entered DP camps between Dec. 22, 1945 and April 21, 1947 would become eligible. Of that number, 78,000 are Jews. If their exclusion is made permanent by retention of the 1945 date, many people will consider that poetic retribution has been visited on Congressman Emmanuel Celler for his vociferous opposition to the entry of the 12,000 *Volksdeutsche* per year which the original Act allowed. The Judiciary Committee chairman's unreasoning hatred of the refugees of German ethnic origin—who were deported after the war from Czechoslovakia, Rumania, Hungary, Yugoslavia and pre-war Poland—has antagonized members of the sub-committee, and may arouse discriminatory counter-action. Ironically enough, Celler seems to have lost his fight to exclude the token portion of the 5 million *Volksdeutsche* now permitted. The American Jewish Congress, whose attitude we criticized (AM. 1/15), has withdrawn its opposition to Section 12 of the original Act. The Displaced Persons Commission itself, it is true, recommends that the Section be transferred to the Immigration Act of 1924 as an amendment to the section which defines nationalities for immigration purposes. We see no reason for this change. The McGrath-Neely DP bill, on the Senate side, leaves Section 12 as it is. As part of the DP Act, it emphasizes the urgent emergency character of the *Volksdeutsche* problem. Tampering with it now would be an unwarranted and need-

less affront to Americans of German stock. If, as the State Department claims (according to Congressman Celler), it is almost impossible to determine "an administratively feasible and workable definition" of the term, "of German ethnic origin," why not simply change the phrase to read: "persons who have been deported into Germany or Austria for racial, religious, political, cultural or linguistic reasons," but keep the *Volksdeutsche* provisions in the DP Act. As Congressman Celler said at the hearings: "We are committed to a liberalized, non-discriminatory Displaced Persons Act."

Fifth column revealed

Why have communist leaders on both sides of the Atlantic suddenly become so vocal, threatening the harm they would do to their respective countries in the event of a war with Russia (AM. 3/12, p. 619)? The latest statement was written by William Z. Foster and Eugene Dennis, president and chairman respectively of the U. S. Communist Party, declaring they would oppose such a war, and would try to "bring it to a successful conclusion on the basis of a democratic peace"—the same phrase used by W. Z. Foster in May, 1948, when testifying against the Mundt-Nixon bill. The critical fact, observes the London *Spectator*, "is not that communism is treachery but that circumstances exist in which treachery can succeed—as it has done already in Eastern Europe." Communist strategy requires, notes *Time and Tide* (London), that "tension must not be permitted to relax in Europe." Pretty generally the leaders' action is ascribed to a deep uneasiness over the progress of economic, political and military defense in the Atlantic nations. Europeans, at all costs, must be warned by American Communists that America is divided and will not help them in an emergency. Americans are told by Thorez and Togliatti that Western Europe is a poor risk, since Communists will sabotage it. Every month brings new worries to the Kremlin. Until recently, a small but highly useful country like Iceland had seemed a sure thing to Soviet Russia. For four years the Communists had controlled Iceland's Trade Union Council. Last November's TUC elections ousted Party members from every position of control, and now the Icelanders, right under the Big Bear's Arctic muzzle, rally to their coalition Government, leaving the Communists as the sole opposition. The more plainly the communist fifth column and its motivations are exposed, the more we need to lay bare all its disguises and ramifications. The clear pattern of treachery which these events have revealed is an urgent reason why American public opinion should be alerted in favor of the Atlantic pact and a revised Mundt-Nixon bill.

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Report on Malmédy prisoners

On July 11, 1946 an American military court in Dachau, Germany, convicted 73 of Hitler's Elite Guards for the massacre of more than 500 U. S. war prisoners and 190 Belgian civilians in a field near Malmédy, in Belgium. Three German generals, Dietrich, Preiss and Kramer, were among the number. Dietrich defended him-

self by saying that he acted on Hitler's orders, but this feeble excuse could not lessen the grievousness of the crime nor the shock it produced in the Allied world. There still remained an uncertainty, however, as to the precise responsibility of each of the accused individuals. Soon rumors began to leak out that attempts were made to relieve this uncertainty by use of various strong-arm methods on the part of the American authorities. A review of the case on March 3, 1948 by General Clay reduced the original 43 death sentences to twelve. At the same time Bishop J. Neuhaeuser, auxiliary bishop of Cologne, wrote to five U. S. Congressmen complaining that the convicted prisoners were being abused and tricked, even by such an outrageous performance as a mock trial in which the Crucifix was used. He quoted the Catholic chaplain of the Landsberg prison as his authority. Willis M. Everett, Jr., chief defense counsel in the trial, asked for a review of the case by the U. S. Supreme Court and a stay of execution. The former was refused—by a 4-4 decision—on May 18, 1948, but the stay was granted by Secretary Royall. On August 26, 1948, the Bishops of Germany, assembled for their annual conference at Fulda, asked that the prisoners might have the right to appeal to the Supreme Court. Pleas came from Cardinal Frings, Archbishop of Cologne, from Bishop Neuhaeuser again, from Protestant Bishop Wurm and from Judge Simpson of Texas, chairman of the three-man commission that had been sent to investigate the case. Judge Simpson's report of January 6, 1949 recommended commutation. Finally, a report upon the alleged abuses was made by the Administration of Justice Review Board, in Berlin, released on March 4, 1949. This report assailed the use of mock trials, corroborated some complaints but questioned others.

General Clay's problem

The ultimate fate of the twelve men now under sentence for their part in the Malmédy massacre rests once more with General Clay. Besides the findings of the Berlin report, he has at his disposal the flood of protests against maltreatment of the German prisoners which has been pouring in from this country and abroad, as well as equally vehement denials of any abuses. The West is horrified at the judicial murders perpetrated behind the Iron Curtain. Brutality on the part of U. S. Occupation forces can nullify our attempts to re-educate the German people according to our ideals of political morality. Terrible as was the crime of Malmédy, its memory may be erased by emotions of sympathy for the supposed victims of undeserved punishment. The full truth is not easy to ascertain. The case had to be developed from statements by the prisoners, but they have made affidavits as to physical violence about which they were silent at the time of the trial. The accused, notes the report, were hostile witnesses and "although young, they were tough SS men who had been trained to hate Americans." Interrogators were under pressure to "crack the case." Nobody can envy General Clay. Never was there greater need for impartial findings and a final, complete vindication of American judicial procedure.

The Czechoslovak Council

In our issue of February 19 (p. 531) we wondered what sort of information the State Department has been provided with in choosing members for the Czechoslovak Council recently formed in Washington. The reserves we expressed on that occasion are confirmed by a letter sent us since then by a distinguished statesman prominent in Czechoslovakia's political life previous to the communist coup. We quote a few lines from his letter:

In this new Czechoslovak Council there are no Slovak Catholics (the three Slovaks who are nominally Catholics never took part in the religious and cultural life of the country), and the Czech People's Party is represented by three persons of doubtful moral standing who had always been friends of Soviet domination. The rest are Marxian Socialists—who are presumably in great favor at Washington—and three Czech Agrarians, who are perhaps the only Catholics in the whole assembly.

Perhaps the State Department officials are right in thinking that a council, whatever may be its composition, is better than no council. From the standpoint of American political strategy no objection can be raised. But my own view of these things is a bit different. The leaders of the newly formed Council are Marxists—can Bolshevism be defeated by its own ideas? They are freethinkers and opponents of any religious instruction. What cultural ideas will they give to my unhappy people? They will have to rule in Slovakia by sheer force—could that be called democracy? Their conception of foreign policy is that of military alliances *à la* Benes and hatred towards all the neighbors—does that mean peace? Perhaps the greatest irony of all is that men who were bitter enemies of the Marshall Plan are now invited by the State Department to America.

Czechoslovakia is a Catholic country (Bohemia and Moravia 75 per cent, Slovakia 80 per cent), and yet the principal men in this Council are either Protestants or atheists. It is certainly not raising a religious issue to ask if such an arrangement is equitable. Again the question arises: whose advice, if any, is being followed by the State Department in this strange procedure?

Asia-Pacific triangle

H.R. 199, passed by the House of Representatives March 1, makes two significant changes in our immigration and naturalization laws: 1) it removes all racial restrictions on admission to American citizenship; 2) it grants admission under the Immigration Act of 1924 to people in the "Asia-Pacific triangle"—an area which may be roughly defined as east of the Indian Ocean, west of New Zealand and north of Australia. The first change will permit about 83,000 Orientals (mostly Japanese) resident here since 1924 or earlier to become citizens. Previous changes had opened citizenship, first to resident Chinese (1943), and then to Filipinos and members of races indigenous to India (1946), and provided for a total annual immigration quota of 305 for all these groups. The second change, after defining the "Asia-Pacific triangle," applies to the peoples within it the quota system of the Immigration Act of 1924. A maximum of some 5,000 persons annually will be eligible for admission to the United States from this area; a few

hundred are expected to come. (This may be compared with the British quota of 66,000 annually.) Prominent in the congressional debate on H.R. 199 was the fact that strong support for the measure was forthcoming from California, a State which in the past had been most influential in having restrictions imposed on the entrance and naturalization of Orientals. The present support is a recognition of the heroic part played by Japanese-American soldiers in the war, as well as of the necessity of practising at home the democracy that we are preaching in the Pacific these days.

The real Molotov-Vishinsky story

What is the real inside story on the Molotov-Vishinsky shift? Is it a promotion or a demotion for the man with the automatic "no"? While the chancelleries of Europe are bewildered and publicly admit their ignorance, AMERICA has been hard at work on the story—without conspicuous success. Static has blurred the radio reports from our counter-espionage agent in the Kremlin. The Editor in Charge of Obscure Items is too much caught up in the intricacies of Danny Gardella's lawsuit against organized baseball to be of much help. Another editor was sent down to the Tenth Anniversary Dinner of the Overseas Press Club to pick the minds of the statesmen assembled there. General George C. Marshall, Secretary of State Dean Acheson, UN representative John Foster Dulles, former Under Secretary of State Lovett, former Secretary of War Robert Patterson were on hand. Homer Bigart of the New York *Herald Tribune* was given a citation for getting news stories under the most difficult circumstances. James Reston of the New York *Times* was given an award for the best interpretation of the news. Promising company, it seemed, in which to get the inside story on the change in Moscow's Foreign Office. Our editor returned downcast. Mr. Reston, in a speech acknowledging the award, thanked the Club particularly for arranging the dinner on the evening of March 4. Had he been on his beat in Washington that night, he would have been getting thundering telegrams from Edwin James, his Managing Editor, demanding 3,000 words of copy explaining what had happened to Molotov and why. What a satisfaction for Mr. Reston (and for us) to hear Mr. James admit publicly that, like the statesmen who were his fellow-guests, he didn't know the reasons for the Russian shift. AMERICA doesn't know either—yet. You will have to wait until the static clears. Then our invisible man in a Kremlin closet will tell you all. Incidentally, we don't know how Danny Gardella's lawsuit is going to turn out, either.

A liberal sees the light

Why are self-styled "liberals" such universal and undiscriminating "joiners"? Let some organization with a grandiose name get going, and the dear liberals flock to sign up. Once in a while one of them gets a twinge of after-thought and resigns. *In hoc laudo*, as St. Paul would say, but the puzzle is why the liberal joined a dubious group in the first place. Latest example of this passion to join first and inquire afterward is Dr. Irwin

Edman, professor of philosophy at Columbia University. Last week he withdrew as a sponsor of the Cultural and Scientific Conference for World Peace, a communist front group (at least), which will hold its second annual meeting in New York March 25-27 (see AM. 3/5/49, "Congress of 'intellectuals'"). In resigning, the Doctor confessed that he had lent his name to the Conference without realizing that it was "designed to promote the communist point of view or one closely approximating it." A most unphilosophical way of acting, to leap first and look later. We might expect other liberals, as the Doctor confesses, to be affiliated with the project while being "unaware of its exact nature," but not a professor of philosophy. Dr. Edman at least had the good judgment and courage to admit his mistake and shake off this communist connection. Why didn't other liberals do the same?

Whither, Journal of Higher Education?

The *Journal of Higher Education* for February, 1949, carries a review of the America Press booklet, *Whither American Education?* This publication is a critique of the Report of the President's Commission on Higher Education. Edited by Rev. Allan P. Farrell, S. J., then education editor of AMERICA, *Whither American Education?* carries the contributions of ten outstanding Catholic specialists in higher education in the United States, including the dean of Fordham University's School of Education, the now president of St. Louis University, a former president of the University of Dayton and the assistant director of the NCWC Department of Education. Guess who reviewed the writings of these ten Catholic specialists in the *Journal of Higher Education*, which is published by Ohio State University. None other than Paul Blanshard, author of the *Nation* articles which were so anti-Catholic that the New York City Board of Education excluded the *Nation* from the public high-school libraries. Mr. Blanshard is not, of course, an educator. Professionally, he is an anti-Catholic. It means nothing to Mr. Blanshard that the Association of American Colleges, meeting in New York, January 10-12, passed three resolutions criticizing the Report in much the same terms as our booklet did. It means nothing to Mr. Blanshard that Professor Seymour Harris of Harvard University, in the N. Y. *Times Magazine* for January 2, 1949, took very serious issue with the proposals of the President's Commission. No, all that concerns Mr. Blanshard is that our booklet is Catholic and hence opinions expressed in it are worthless. They are "Made in Rome." This is really childish. American Catholic educators operate on the same basic premises as many private and especially "church-related" colleges: that non-public and religious colleges and universities should not be squeezed out of existence by a nation which is heavily in debt to them and looks to them for the preservation of our free and deeply religious cultural traditions. The question we would like to ask of a professional journal in the field of education which employs such a reviewer for such a review is simply this: Whither the *Journal of Higher Education*?

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Washington Front

It is becoming obvious that both the Department of Justice and the Congress are pretty much at a loss on what to do about national security in a cold war. The criteria for dealing with traitors in a shooting war are clear: the Bill of Rights is largely suspended for them, and military law prevails. In time of peace, we depend on public opinion and the Constitution. But the United States is presently in a state of neither war nor peace. We have become used to thinking of the cold war as existing mostly in Germany. Thorez, Togliatti, Pollitt, Foster, and other Communist Party heads have suddenly shown us that the cold war is on in France, Italy, Great Britain and the United States, too.

There is no sign that our experts have a formula to meet this threat of treason. More legislation? Better counter-espionage? Loyalty tests? None of them seems to work. We have two conflicting objectives: to preserve national security and to protect personal rights and the rule of law. The expert who works out the right formula will get a unanimous vote in Congress.

As the Hoover reports on the reorganization of the executive branch (now to run to eighteen) roll off the presses, a single pattern begins to emerge as common to all. It is the "principle of line of command and responsibility." Each Department is to be a pyramid, with all authority converging through intermediate levels into a single head on top. Efficiency, rather than mere economy, is the goal. Economy will come as a by-product of efficiency by elimination of overlapping functions.

This pattern has already raised an uneasy specter in the minds of Congressmen: does Congress really want our Government to be efficient—like Ford, General Motors or U.S. Steel, for instance? It never has, and the truth is that politics differs essentially from business. Politics deals with people, opinions and parties. In business the person is subordinated to the machine; in politics the person is paramount. Everybody agrees that Mr. Hoover has given us a splendid operational blueprint. He was always more of an engineer than a politician. He has acquired a certain grim realism, however, and he may not be too downcast if his dream does not come true. Let's hope the public won't be, either.

A new thought seems to have struck Congress on health legislation. As medicine is now administered, the better-to-do really pay, in the form of higher fees, for medical care for the poor and middle class. Any Republican care to mull that over?

Ditto on filibusters. An old principle may after all settle this nasty emotional problem. It is that the right to vote is superior to the right to debate. Maybe when that dawns on Congress, filibusters will just die a natural death.

WILFRID PARSONS

Underscorings

With special reason, AMERICA felicitates Mrs. Frances Donohoe of San Francisco, 1949 recipient of the Family Catholic Action Award of the Family Life Bureau, NCWC. Mrs. Donohoe's son, Rev. Patrick D. A. Donohoe, S.J., gladdened and enlightened the AMERICA office during the summer of 1948 with his shrewd wit and trenchant comment on men and affairs. Another son, Most. Rev. Hugh A. Donohoe, is Auxiliary Bishop of San Francisco. A third, Rev. Joseph B. Donohoe, S.J., is a missionary in China. Two daughters are Sisters of Notre Dame de Namur; another is a Religious of the Sacred Heart.

► The pastor of Sunnyside, Wash., Rev. H. A. Reinhold, while urging his parishioners to contribute to the summer-camp fund with money saved through Lenten self-denial, sees to it that they keep material and spiritual values in proper perspective. He writes:

Although contributions to our camp are sorely needed, it is not a *money-making scheme*. Don't just write a check at the end [of Lent]! A few dimes or quarters gained by true self-denial (movies, drinks, smoking avoided on a definite occasion) are more valuable than contributions, however large, that are without self-denial. God will help our camp and bless it, even if most envelopes remain unused.

► April conventions: 18-21, Catholic Library Ass'n., Marygrove College, Detroit; 19-22, National Catholic Educational Ass'n., Philadelphia.

► Why not serve a Lenten dinner of MPF, asks Meats for Millions Foundation, Inc., a non-profit, non-denominational relief organization. MPF? Multi-purpose food, scientifically designed to make a safe basic diet for the famine-stricken. Meats for Millions ships it to India, China, Mexico (during floods), South Dakota (during the recent blizzards), at a cost of 3c a meal. It could be adapted to a Communion breakfast, with the difference between the cost of MPF and the regular breakfast subscription going to feed the starving. The M for M address is 643 Broadway, Los Angeles 14.

► Those educators who peddle the old public-school-is-the-American-school cliché got a straight answer from Msgr. Frederick G. Hochwalt, director of the Education Department, NCWC, speaking at a K. of C. forum in Chicago, March 7. Said he:

For these persons, the private school is to be tolerated only as a historical mistake; from this point of view, apparently, private education is made up of groups who, because they remain apart, cannot be conceived as adding anything to American life except divisiveness.

I find these educators to be strange fellows indeed, because, if I read history aright, I think our form of democratic life is pluralist in character, made up of many diverse groups who learn to live together with their differences and who glory in the slogan on our coins, *E Pluribus Unum*.

"My judgment of the American school," he added, "is based on its contribution to life, and not on its fabled descent from 'the little red schoolhouse.'" C.K.

Editorials

Who wants war?

"Roman Catholic groups now seem to be doing their best to incite the country to a war with Russia." So declares the London *Economist* in the "American Survey" section of its February 19 issue. The charge is being made here at home, too, that Catholics are actively involving their country in a warlike crusade for some supposedly sectarian advantage. The short slogan for the smear is "The Vatican Holy War." AMERICA editorialized on November 16, 1946: "It is time such a misleading concept should be exposed." It seems it is time again.

These are dangerous days. A single anti-aircraft shell fired at one of our cargo planes flying into Berlin may be enough to engulf the world in war. Instead of their emotional incantations and charges of a Catholic conspiracy, deviously demonstrated by progressive iteration, let us ask some questions.

Q. *What is the foreign policy of American Catholics?*
A. The foreign policy of the United States, as determined by the representatives of all the citizens.

Q. *What is the foreign policy of the United States?*
A. Judging from all available evidence, it is manifestly a policy of peace, peace preserved by the only means open to us—our own preparedness, augmented by the strength of the free world, economically aided by our productive power and buttressed by security pacts. Our Government has decided that the UN, like patriotism, is "not enough."

Q. *How did this become U. S. foreign policy?* A. Much history, totally unconnected with the Vatican and undetermined by special Catholic interest, went into the making of our present foreign policy.

Q. *Could you summarize that history?* A. Yes. In the hour of triumph we disbanded the most powerful military machine in history and relaxed in the sanguine hope that mutual trust, born of comradeship in arms, would build the peace.

It was, to use sadly familiar words, "a noble experiment," an experiment made sincerely, honestly, if often ingenuously, by American officials. Russia's ambition for expansion prevented agreement. Returning from the Paris Peace Conference in October, 1946, Secretary of State James F. Byrnes acknowledged that "two states can quickly reach an agreement if one is willing to yield to all demands." Senator Vandenberg explained that "perpetual surrender of rights and ideals never did and never will buy peace. Munich did not buy peace. It merely paid the blackmail which brought war."

In no country where free elections were held were the Communists chosen by the people. Nevertheless, under the shadow of the Red Army, Latvia, Lithuania, Estonia, Poland, Rumania and Bulgaria disappeared behind the tyranny of the Iron Curtain. Communists took

over in Yugoslavia and Albania. Greece and Turkey were threatened when President Truman appeared dramatically before Congress on March 12, 1947 and declared: "At the present moment in world history nearly every nation must choose between alternative ways of life." Americans determined to support liberty against aggression. Hungary was swallowed up by a Soviet coup. On June 5, 1947, Secretary of State Marshall offered economic assistance to rehabilitate Europe. The Kremlin forced its satellites to spurn cooperation. Sixteen European nations drew plans of their needs. Stalin in reply administered his shock therapy on Czechoslovakia, and the Communists held the Bohemian bastion. On March 17, 1948, France, Great Britain, Belgium, the Netherlands and Luxembourg signed a fifty-year treaty of collective military aid and economic and social collaboration. President Truman told Congress the same day: "I am confident that the United States will, by appropriate means, extend to the free nations the support which the situation requires." The Russians started their blockade of Berlin April 3. On June 11, by a vote of 64 to 4, the Senate adopted a resolution proposed by Senator Vandenberg proclaiming that, as high national policy, the United States would associate itself with the world's free peoples in defensive alliances. Congress enacted our first peace-time draft. We are now about to sign a security pact under which an armed attack on any signatory nation in Europe or North America will be considered an attack on all.

This is American foreign policy, supported by both major parties. Opposition to it should be directed at Republicans or Democrats. Responsibility should not be assessed to American Catholics, much less to the Vatican.

Q. *But doesn't the Vatican want war with Russia?* A. Ambrogio Donati, an Italian Communist, said that last September, and was answered by *l'Osservatore Romano*. Notwithstanding its condemnation of communist doctrine, the Catholic Church is willing to renew diplomatic relations with the USSR "as soon as possible."

Q. *What is the point of Catholic protests in the Mindszenty case?* A. The protests, as a matter of fact, came not merely from Catholics but from all devoted to human decency. The nature of dictatorship was pointed out. Underlining the premises of the UN charter, the Catholic Bishops of the United States had said in November, 1944, years before the Mindszenty case: "The ideology of a nation in its internal life is a concern of the international community. To reject this principle is tantamount to maintaining that the violation of the innate rights of men in a country by its own Government has no relation to world peace."

The Mindszenty case merely highlighted the long-standing Soviet menace to freedom.

Italy and the Atlantic pact

It is a relief to learn that opposition to inviting Italy to join the Atlantic pact is lessening both in the Committee of Ambassadors negotiating the Pact in Washington, and in the Senate Foreign Relations Committee. Some opposition arguments have been insubstantial to the point of flippancy, such as Senator Tom Connally's "This is an Atlantic pact, not a Mediterranean pact." The negotiators answered that one by including in the operative area of the pact Algeria, which extends for 650 miles along the Mediterranean. If Algeria has been included, at least geographically, for strategic reasons, it is hard to see how Italy can be excluded. Italy is not only the "soft under-belly of Europe," in Churchill's pungent phrase; it is the soft under-belly of the Atlantic bloc as well. The French see that, and want Italy included.

The contention heard in Great Britain, Canada and the Low Countries that there would not be enough U.S. military supplies to go round if Italy were included sounds selfish to us. The United States should be allowed to decide the point. In fact, the responsibility for the decision as to whether Italy should be invited rests squarely upon our Government. In this connection it is almost impossible to credit the report that at one stage of the negotiations the State Department passed the buck to the British, saying that the United States would go along with any decision they arrived at. Now that we have again assumed leadership in the discussions, the State Department will, we hope, prove that it has recovered from what Herbert Agar once called its neurotic inability to come to a decision.

The reasons for making Italy a partner in the pact are numerous and weighty. She has already been formally invited to join the Council of Europe, which is the political counterpart of the Atlantic military pact. If the legalistic argument that Italy is not a UN member and therefore cannot be brought into an arrangement based on Article 51 of the Charter has any weight, then she cannot be included in the Council of Europe; and Russia's veto of UN applications would mean a veto on the Council of Europe as well.

While primarily military, the Atlantic pact has loud political overtones. Unless they can be assured of security, the free nations of the West will hardly exert their full efforts toward economic recovery. This is perhaps especially true of Italy. What the moral, psychological effect of exclusion from the pact would have on the Italian people is not hard to imagine. On the de Gasperi Government the effect would be nothing short of calamitous. On March 8 the Italian Cabinet voted unanimously in favor of the pact. It is undoubtedly counting upon unofficial American assurances that a request for admission would not be refused. The Communists and their allies, the left-wing Socialists, would not be slow to seize upon a refusal to bring about the overthrow of the Government.

Thanks to the iniquitous peace treaty, to which we were a party during our period of appeasement, Italy is powerless to resist aggression. She does not even have

arms sufficient for internal security against the Communists. Military equipment, under the arms agreement of the pact, would bolster her powers of resistance and her confidence as well.

A considerable number of influential Italians sincerely believe, as Etienne Gilson in France seems to believe, that Europe would be safer if it remained neutral than if it accepted the "illusory protection" of the pact. This despite the formal pronouncement of the Holy Father last Christmas that

among these goods of humanity some are of such importance that it is perfectly legal to defend them against unjust aggression. Their defense is even an obligation for the nations as a whole, who have a duty not to abandon a nation that is attacked.

If we should exclude Italy from the pact, this school of thought would be immensely strengthened. This idealistic, anachronistic and nostalgic yearning for neutrality will be exploited by the Italian Communists to sap the Italian will to resist, as the Nazis sucked the strength from pre-war France. A neutral Italy would soon be a communist Italy.

Black friar at Blackfriars

Most of us are familiar with the standard Marxian objection to Christianity: the follower of Jesus Christ cannot effectively combat social injustice because his religion teaches the virtue of humility. The humble man, reasons the Marxist, is a submissive creature. He accepts everything in the existing social order, no matter how great are its injustices—economic, political or racial. This religious view only insults the victim. You are giving him the "opium of the people."

Such supposed objections come from a crude misunderstanding of the real nature of religion and of the teachings of Jesus Christ. The Blackfriars' Theatre, in New York City, has adopted the practice of dramatizing the way a genuine Christian actually thinks and acts when confronted with social wrongs, instead of theorizing, as Marxists do, about the way Christians are supposed to think and act. Three plays bearing on the topic of racial injustices have already established a record for this theatre. The fourth, now running at Blackfriars, grapples with the very point at issue, that of humility itself. The current play, *City of Kings*, deals with the life of the saintly Negro Dominican lay brother, Blessed Martin de Porres. It took the faith and genius of its gifted author, Rev. Urban Nagle, O.P., to produce such a human and gripping drama (see AM. 3/5, p. 610).

Martin, in the play, pits no group against another. He does not moralize nor does he pity himself. He utters no reproaches. He simply builds up a personal dignity and an atmosphere of universal, compelling love that utterly crushes like a foul serpent the false doctrine of racial supremacy. At the root of it all is a simple secret—simple, yet divinely profound. Martin's humility—like the sublime sanctity that is built upon it—is the total humility of an inspired person in the presence of his God, of his suffering fellow creatures and of those whom God has authorized to represent Him upon earth. As in-

terpreted faithfully by proficient young Elwood Smith, Brother Martin's humility is in no manner the false humility, the servile self-abasement, of a race.

Good Christians sometimes absorb the Marxist doctrine in reverse, as it were, and think that humility should prevent them from trying to combat social injustices. To such timid souls, as well as to all who relish a breath of peace and hope, we suggest a Lenten evening at Blackfriars with *City of Kings*.

Better and cheaper defense

The National Security Organization of 1947 (the so-called Unification Act) was a compromise, and is not working out well. Because it's creaking, our national security is by no means water-tight despite the fact that our military budget is astronomical. The creaks can be removed only if the armed forces are put effectively under civilian control.

Those are the conclusions of the Commission on Organization of the Executive Branch of the Government, under Herbert Hoover as chairman. Pointing out that "the utmost that can be accomplished [under the NSO] will fall short of national needs," the Commission underscores the following organizational defects. The authority of the President is curtailed in defense matters, particularly with regard to the National Security Council and the National Security Resources Board. The authority of the Secretary of Defense (Louis A. Johnson, appointed to succeed James Forrestal) is weak, being merely authority of a "general" nature over the service departments—the Army, Navy and Air Force. Even within the service departments, statutory authority is often granted to subordinate units directly by Congress and not by the service Secretaries. The result of all this is that "in direct proportion to the limitations and confusions of authority among their civilian superiors, the military are left free of civilian control," service rivalries blossom, waste and inefficiency have a heyday.

To correct these abuses, the Commission recommends the following changes. There must be a clear line of command from the President to the Secretary of Defense to the service heads. It is even proposed that these service heads be called Under-Secretaries (of the Army, Navy and Air Force) so as to emphasize their accountability directly to the Secretary of Defense. The Secretary, in turn, will be accountable directly to the President and to Congress. In other words, a system of strict unification will take the place of the present loose "federation" among the various branches of the armed forces.

These main recommendations—there are others, of course, touching such matters as the Chiefs of Staff, civilian and industrial mobilization, etc.—go beyond those included in the report of the Secretary of Defense (analyzed by Col. Lanza, AM. 2/19/49), and deservedly so. They constitute a realistic approach to setting up a national defense system that will be strong, efficient and economical, because under direct civilian control. Further, such a system is thoroughly in keeping with our traditions: the military among us have never

been, and never ought to be, supreme lords in the castle of national defense.

"The present budget of the armed forces represents about \$100 per capita of the nation," the Commission states, "as contrasted with \$2.25 before the First World War. . . . Such a budget would be justifiable only if the nation were actually involved in warfare." We cannot afford to be in the least niggardly about national security, but the staggering costs must concern us. The Hoover Report holds out a fair promise of better and cheaper security. It ought to receive prompt and welcome action by Congress.

Looking both ways

At the end of the war, the Administration was harassed by the problem of dealing with inflation and deflation at the same time. In those difficult days of transition from war to peace, no one could be sure which trend was likely to predominate or which at the moment constituted the greater danger. President Truman tried to solve that one by encouraging moderate wage increases, which was anti-deflationary, and discouraging price advances, which was anti-inflationary. The tactic failed because the Government was unable to keep the lid on prices. By mid-1946 no one was worrying about deflation.

Now, after two years of skyrocketing prices, the Administration is right back where it was in 1945. Although a good many factors indicate that the blush is off the boom, the possibility remains that the economy is only catching its second wind preparatory to another push upward. Something like that happened in both 1947 and 1948.

In these puzzling circumstances the Administration is once more looking both ways. At his press conference on March 3, the President declared that he still needed stand-by price controls. He insisted on this even though the Federal Reserve Board, earlier the same day, had announced a relaxation of controls on installment buying. The Board granted buyers twenty-one months to pay installments instead of fifteen to eighteen months and, except for automobiles, reduced the down payment required from twenty to fifteen per cent. For automobiles the figure was cut to thirty-three and one-third per cent. To an inquiring and somewhat skeptical reporter the President replied that he needed the power both to put a roof over upward price spirals and a floor under downward price spirals.

Exasperating as this Janus-like attitude may be, only a very brave man will quarrel with it. Since the war, the batting averages of economic prophets have not been anything to rave about. One of the chief elements of uncertainty, of course, is foreign affairs. No one can say today what the United States may be obliged to spend tomorrow to counter the ruthless imperialists in the Kremlin. We still have no official estimate of the cost of the projected North Atlantic Pact. So long as peace remains beyond our reach, this uncertainty will prevail. Under such circumstances the President's policy appears to be the only practical one.

Red cloud over China

The Flying Tiger speaks his mind

C. L. Chennault, Major General (Ret'd) U.S.A.

As the red cloud of communist aggression pushes steadily southward over a war-weary, devastated China, both the American and Chinese press are flooded with speculation and surmises concerning the significance of the advance. As usual, Red propaganda—aided by the sometimes unwitting apologists among our own ranks—is capitalizing on the indecision and uncertainty of the resistance forces. The tried-and-true method is to conquer by division, to gild the uglier features of the Red pestilence with a shiny coat compounded in equal parts of "agrarian reform" and "liberation of the people." But underneath the varnish are unmistakable indications of the same mad lust for power and the same ruthless disregard for human rights that have characterized Soviet communism the world over.

Mao Tze-tung, Li Li-san, Chu Teh, Lin Piao, Chou En-lai and the other lesser Chinese communist leaders have been disciples of Marxism almost as long as Stalin himself. Communist propaganda finds it expedient to suggest that Commissar Mao might just possibly turn out to be a nationalist first and a Communist second. Such suggestions become ridiculous when viewed in the light of everything Mao has spoken and written in recent years. He has repeatedly stated his unequivocal adherence to the principles of communism, his loyalty to the Cominform program of world domination, his abhorrence of America and all America stands for.

All the communist propaganda methods of slander and falsehood are being employed. When the Government imposes food taxes to support its armies, the Communists scream: "The people are being starved." The communist troops, carrying out food-foraging expeditions even more ruthlessly, suggest that this is a "People's Food Committee" program. If the Government executes a communist spy, the Reds roar that they'll get the "war criminals" responsible. For their own part they think nothing of exterminating whole villages if the latter do not properly "cooperate" with their "liberation."

Other choice bits of communist propaganda have been ladled out to Chinese and foreign observers. Before the capture of Mukden it was suggested that foreign businessmen should remain in the city, presumably to participate in an early resumption of international trade. The latest information, seeping out, not through a free press but by word-of-mouth from refugees who managed to escape "liberation," tells that Americans are held incommunicado, that the only businessmen getting any trade are Russians.

During the siege of Tsinan and after the capture of the city, foreign missionaries were invited to remain and assured of non-interference. For a short time, but long enough for communist radio stations to publicize their reactions, many missionaries were enthusiastic about conditions. Lately an ominous silence has descended over

their gullibility. Reports tell of hospitals and schools permitted to operate only as communist institutions, teaching and practising communist principles.

As of this date, March 1, 1949, foreign and Chinese business and professional men in Shanghai and Nanking are receiving the same soothing-syrup promises of fair treatment and freedom of operation—the same promises so easily given and broken in Tsinan, Mukden, Tientsin and Peiping. It is strange indeed that many still choose to believe these promises despite house-arrests, suppression of missionary efforts, restriction of free travel and heavy censorship of non-communist news dispatches from occupied cities. Communism can no more change its methods than a leopard his spots. Ingrained in the communist creed and upbringing is the doctrine that "the end justifies the means." A Communist has no normal sense of moral responsibility nor any individual sense of honor. His tools of trade are murder, pillage and outrageous falsehoods repeated so often that the more gullible begin to believe.

It is unfortunate that the American people have been so completely confused as to the aims and methods of Chinese communism, thanks to the wide publicity given to the writings of American journalists, well known among their fellow correspondents as communists or fellow travelers. One such correspondent recently published a book purporting to outline the changes that have taken place in China since the end of the war. That correspondent had not been in China for even a single day since 1944!

In view of the confused thinking of our own State Department, it is no wonder that the American people themselves are confused. Our people have been told about "agrarian reform," "people's armies of liberation," etc. Actually, there is only one real issue: is or is not an alien communism being forced down the throat of a people who do not want it? Even our State Department knows there can be only one answer to that question: that a small group of native traitors, supported and armed by Soviet Russia, is conducting a successful and aggressive attack on a free China that has traditionally extended the hand of friendship to our country and its people.

In recent years, such pinko reporters as Teddy White, Harold Isaacs, Annalee Jacoby, Darrell Berrigan, Harrison Forman, Edgar Snow and Anna Louise Strong have won a wide audience in America. It is interesting to note that those few among them who have chosen to return to China visit the areas of Free China, where they travel as they please, write as they please—not the communist areas they so greatly admire. In communist China, as is now being proved, correspondents have no freedom of movement, no freedom from censorship, no right to investigate or inquire.

There is no such thing as "the perfect nation" in this imperfect world, and I would be the last to claim that present-day China is the answer to man's troubled existence. But, like the great majority of the world's people, I hate communism for its vicious abridgments of human freedom, for its bloodlust and its lording of the "state" over the "people." Communism, like any sprouting, living organism must grow or die. Democracy, as we know it, and communism cannot live in harmony side by side. The spirit and soul of those among us who are free cannot rest or be oblivious to the enslavement of millions. Christianity cannot tolerate such indifference.

It is high time that Americans grasped the true facts of Soviet communist expansion in China. Every step of the communist tide shows evidence of careful, Moscow-planned direction. The mere fact that for over twenty years the small groups of communist bands were confined to the hills of remote northwest China, only to burst forth in a flood since the World War, is absolute proof of suddenly acquired outside aid and direction.

As I write today, communism has already achieved a main objective. By pushing to the northern bank of the Yangtze, it has virtually secured Russia against any pos-

sibility of air attack on her vital Ural region or trans-Siberian railroad from Asia. With her back door firmly secured, Russia is now free to go ahead with her aggression against Europe, shoving the Western Powers ever deeper and deeper into the impossibility of winning what must be a defensive war.

Every diplomatic move we have made since V-J Day has added another link to the chain which will bind us to the defense of a shrunken Europe—where we cannot hope to win. Instead of organizing and supporting the freedom-loving peoples of all the world, peoples of all races, religions and creeds who are opposed to communism, we stand by with folded hands while our friends and potential allies are being submerged, one by one, in Asia. With Asia communized, a war for survival will be inevitable.

Grave as the situation is today, I do not believe we have lost the final battle yet. We still have a chance, if the freedom-loving peoples of the world will look the facts of Asiatic communist expansion in the face. We can still supply the small amount of needed military and other help, together with supervisory personnel, to turn the Red Tide.

Australian bishops on socialism

Benjamin L. Masse

In President Truman's State of the Union message nothing provoked more comment in the business community than his brief reference to "materials in critically short supply, such as steel," and his program for doing something about it. The President recommended that Congress enact legislation

to authorize an immediate study of the adequacy of production facilities for materials in critically short supply, such as steel; and, if found necessary, to authorize government loans for the expansion of production facilities to relieve such shortages, *and furthermore to authorize the construction of such facilities directly if action by private industry fails to meet our needs* (italics supplied).

Industry's reaction to that proposal was angry and unanimous. It can be summed up in one word: "socialism."

Since the question of public ownership is likely to grow in importance as times goes on, it is very necessary that we bring to the debate clear ideas and consistent terminology. A few years ago there was a tendency in certain "Leftist" circles to lump all conservatives together under the opprobrious epithet "fascist." Fortunately, except among Communists, that tendency has pretty well disappeared. How regrettable it would be if partisans of the "Right" should now begin to stigmatize every liberal proposal as "socialistic." Such name-calling only embitters and confuses controversy. It does not resolve it.

How can we reconcile the condemnation of socialism by Popes Leo XIII and Pius XI with Catholic support of certain "socializing" trends today? In his analysis of the 1948 social-justice statement issued by the Bishops of Australia, Father Masse points out some necessary definitions in the field of political philosophy and clears up some issues.

The world of our day is passing through a period of revolutionary change, which is nowhere more evident than in the means by which men produce and distribute wealth. For several reasons—war, modern communications, concentration of economic power, periodic mass unemployment—the State has assumed a role in the marketplace which, at least in this country, was scarcely dreamed of a half-century ago. It is essential, if we are not to make irreparable mistakes, that we keep a tight rein on our prejudices and emotions and give our reason full play. This means that we must proceed from principles—not merely economic principles but, even more, from moral and religious principles. In a slave society there is no unemployment. The economic problem is there perfectly solved, as we see in Soviet Russia. But who wants to live in a slave society?

Still another consideration. We cannot stop all change simply by resisting it blindly. Respect and love for the past must never lead to uncritical, unyielding defense of the *status quo*. That way lie those terrible explosions which history records in letters of red.

Ideas of this kind must have been in the minds of the Catholic Bishops of Australia when they sat down last year to write their annual social-justice statement.

At the time, Australia was convulsed by a bitter debate over a government proposal to nationalize the banking system. The controversy brought to a head a long-

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simmering fight over what some people called "socialism" and others "socialization." For Catholics, whose Church had condemned socialism, the issue posed serious moral problems. Were they free or not to vote for the government proposal? To what extent could they advocate public ownership of the means of production? Were they at liberty to belong to the Labor Party and loyally support its program of economic change?

The Australian Bishops waded smack into the middle of the controversy. They chose as the subject of their statement "Socialization." What they had to say thereupon so clarified the great debate "Down Under" that their teaching, though destined solely for Australian Catholics, might be interesting to a larger public. Since their statement runs to seventeen pages of fairly small print, it is possible to set down here only the main points. Those who want the complete text can obtain it either by watching for the May issue of the *Catholic Mind*, or by writing to A.N.S.C.A. Publications Department, 252 Swanston Street, Melbourne, C.I. The Australian price is threepence.

DEFINITIONS

In addressing themselves to their theme, the Bishops begin with definitions of the major politico-economic systems competing today for popular support, and indicate at the same time the general attitude of the Church toward them. They follow this with a description of the "normal" economic order and note the departures from it which have occurred under capitalism. Finally, they come to grips with specific programs for reform and judge them in the light of Christian principles. I shall observe the same order here.

The Bishops insist that the terms "communism," "socialism" and "socialization" must not be confused. They offer the following working definitions:

Communism is a political philosophy which is based on materialism. Its economic aim is the complete control and operation of all the economic resources of the nation by the government and its agencies. Its political objective is the dictatorship of one party, achieved by the use of revolutionary violence, the destruction of all other parties and the suppression of all other political opinions.

Obviously there is a total opposition between communism and Christianity. Between them there can be no compromise.

Socialism, in its strict sense, is a theory which advocates that the State should take over and operate the entire machinery of production, distribution and exchange. It differs from communism in that its adherents generally believe that socialism can be achieved by peaceful rather than by violent means.

In this sense both Leo XIII and Pius XI condemned socialism as repugnant to Christian principles. It has the same Marxist base as communism.

Socialization is a word which has come to have two different meanings. By some it is used as the equivalent of socialism. In this sense the Church condemns it. By others

Socialization is held to mean state ownership of public utilities like the railways and the electricity sup-

ply, and state ownership or control of basic industries and monopolies which cannot safely be left in private hands.

In this latter meaning, say the Australian Bishops, "socialization as such is not offensive to Christian principles." To appreciate this moral judgment, we must clearly understand certain fundamental Christian social teachings. The Church's attitude toward an economic system is not determined by whim or expediency but by a "vision of a social order which is in conformity with the nature and destiny of man."



The aim of all legislation is the general welfare. This must be understood as including moral, social and political values as well as material progress. We no more judge the well-being of a community solely by its financial wealth than we judge the well-being of an individual by the size of his bank balance. Among the chief

criteria for judging the health of the general welfare, the Bishops mention the following:

Are the institutions of marriage and the family strong?

Are material goods equitably divided between the different classes, granted the functions which each of them performs?

Is religion a strong and vital force?

Is the human person free and secure in the enjoyment of his inviolable rights?

NORMAL ECONOMIC ORDER

In the Christian philosophy of life, the family is the cornerstone of society. It is, therefore, "a most important task of government to encourage that type of economic organization in which the family and the home may prosper." Since both reason and experience show that the family is strongest when men are free to work on their own property, whether it be a farm or store or workshop, it should be the policy of the government to promote widespread private ownership of productive property. "The normal economic order—that order which is best adapted to the real needs of mankind—is one in which the majority of men are working proprietors."

In such an economic system there will be a certain proportion of wage earners, but the proportion will be much smaller than it is today. The Bishops quote with approval a statement by the well-known Australian economist, Colin Clark:

Essentially the State will be one in which, though a certain number will work for employers and a certain number for the government, the principal type of work will be to make a living by using one's own means of production; and those who work for employers, or for the government, will know that they can readily obtain an opportunity for working as independent proprietors if they wish. Emphatically it will not be recognized as the normal thing for the main body of the working population to have to earn their living by working for employers (as

under capitalism) or for the government (as under communism).

That conception of economic society runs counter to the prevailing belief that bigness in industry and agriculture is inevitable, and even desirable. In these days of billion-dollar corporations and large-scale commercial farming, to advocate decentralization of ownership will strike many as utopian. The Australian hierarchy does not think it is utopian. Even if moral and social factors are excluded—and they ought not to be—there is still a good case, on economic grounds, for small-scale ownership. The trend toward bigness, the bishops assert, is due more to legal and political advantages of large corporations than to strict demands of economic efficiency. Every type of industry has its "natural" dimensions. From a financial and technological viewpoint, there is no reason at all why nearly all the consumer goods in popular use cannot be manufactured in small plants. What is there about clothing, textiles, shoes, hosiery and toilet articles that requires large-scale production? Or about furniture, pottery, electrical gadgets, watches and chemical products of all sorts, like soap and shoe polish?

Some operations, of which the assembly of automobiles or refrigerators is typical, do require expensive machinery and a large-scale operation. But even in these fields, the bishops insist, the billion-dollar corporation is neither necessary nor inevitable. A big company does not begin to manufacture all its products. It has thousands of satellite suppliers. Essentially, such a company has three functions. It plans and organizes the work. It performs the assembling and finishing processes. It markets the products. All these functions, the bishops say, "can be carried out equally well by cooperative organizations of small producers financed by their own cooperative industrial banks."

The cooperative approach to necessary large-scale production hits at the basic cause of class warfare, which, as Leo XIII pointed out more than fifty years ago, is the division of society into two groups: the "comparative few," who have in their hands "the hiring of labor and the conduct of trade," and "the teeming masses of the laboring poor." Together with other measures aimed at decentralization, cooperation offers the proletariat an opportunity for ownership. It ends the servile dependence of thousands of small firms on a few giant corporations. And it stops the threat of collectivism inherent in the growing concentration of private control or ownership of the means of production.

In the present stage of the evolution of capitalism, inquire the Bishops, what ought to be the policy of government, one of whose duties is "to supervise the economic life of the nation"?

In the first place, they say, the State "should intervene to break down monopoly and the concentration of the means of production in few hands wherever these factors exist, and wherever they are not technically indispensable." Of all types of state participation in economic affairs, "this is the primary form which government intervention should take."

In the second place, the government should neither

establish large-scale units itself, nor permit private corporations to establish them, in all those fields where small-scale production is feasible and reasonably efficient.

The government, in the third place, should take positive action to encourage small producers. It ought, for instance, to stop the practice of regarding advertising expenditure as an "allowable deduction" under tax laws. In addition to the fact that "much modern advertising too often trades in immorality and preys on man's baser passions," advertising permits big corporations to gain a nation-wide market for their products, and thus restricts the markets of local enterprises. Furthermore, the state ought to assist small business by establishing a bureau of scientific research and making available to all firms the fruits of invention and technological progress.

By these means, the bishops conclude, the state fulfills its duty of restraining monopoly and encouraging the working proprietor. Such, then, is the primary kind of intervention in the economy which public authority in Australia should undertake.

(To be continued)

Newspaper of tomorrow

Edward Fischer

"Last Newsboy Dies" is a headline some of the babies born this morning will live to read. For the newsboy is destined to follow the Civil War veteran and the Indian fighter as a member of a vanishing generation. The cause—facsimile, or Fax.

Through facsimile, newspapers will be printed in the subscriber's living-room. They will be printed on a roll of sensitized paper and, at the push of a button, will leap from the receiving set, cut and folded. Their format—easier to handle and easier to read—will be a great improvement over the eight-column blanket sheet now popular. They will be about the size of a large magazine, with wide columns, big type and lots of pictures.

Not only will Fax replace the slow, old-fashioned system of delivery; it will also spell the death of the newspaper's mechanical department. It will doom linotype operators, stereotypers, compositors and pressmen to membership in the vanishing generation.

Facsimile is already a reality. Among papers that have experimented with it are the St. Louis *Star-Times*, the Miami *Herald*, the St. Louis *Post-Dispatch*, and the Philadelphia *Record*.

Schools of journalism are beginning to sit up and take notice. The University of Missouri, in cooperation with the St. Louis *Star-Times* and KXOK, has started a fac-

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simile daily. Each noon, four pages are printed on receivers located in university campus buildings and in a Columbia bank. The University of Miami, in cooperation with the Miami *Herald* and WQAM-FM, has started a course in facsimile. As a stunt, the University of Miami recently printed its alumni bulletin by facsimile, and announced that it was the first magazine ever produced by the process.

Facsimile, however, is rapidly leaving the stunt and experimental stage. That was made clear during demonstrations at several conventions of editors and publishers this fall. Many old-timers who had come to scoff remained to praise.

They heard and pondered the words of Albert Zugsmith, vice-president of Smith-Davis Corporation, leading newspaper brokerage: "Fax will revolutionize the newspaper business. It is only a question of time. Publishers should get aboard now. I say that as a newspaperman and as a former newspaper publisher."

Brigadier General David Sarnoff, past president of RCA and still chairman of the board of directors, said:

It is now within the compass of one's imagination to foresee the day, when through television and Ultrafax, a radio newspaper may be delivered through the air into every home equipped with a television set.

It would be possible to have the same transmitter that broadcasts the television program simultaneously broadcast the radio newspaper. In fact the same home receiver, with proper attachments, could print the newspaper without interrupting the program being viewed.

Sarnoff made that statement on October 21, in connection with RCA's first public demonstration of Ultrafax, a system of television communication capable of transmitting and receiving written or printed messages at a million words a minute. Ultrafax transmitted the 1,047 pages of *Gone With the Wind* in less than two minutes.

At the convention of the Frequency Modulation Association in Chicago in late September, delegates watched a machine turn out pages of the Chicago *Herald-American*, the original copy of which was ten miles away. While the machine printed the newspaper, delegates listened to a newscast coming from the same machine and across the same channel. Neither interfered with the other. Delegates were told that neither storms nor jamming can keep newspapers from coming through.

During these demonstrations, a newspaper printed by the traditional method was ordinarily used for transmission. At the sending end a copy was scanned by a small electric light and broken down into electric impulses which were sent through the air by radio to be converted back into writing at the receiving end by a photo-electric cell.

In facsimile experimentation, however, newspapers printed by the traditional method are not used on the scanner. A complete detour is made around the linotype operator, engraver, compositor, stereotyper and pressman. Pages for the scanner are prepared the way Chicago editors have prepared their pages for the engraver since the printers went on strike in November, 1947. Stories are typed in column width on a new kind of type-

writer that "justifies," that is, makes the right-hand margins as even as the left. Headlines are set by binding individual cardboard letters together with Scotch tape. Glossy prints are trimmed to the exact size needed. All this material is pasted into position on sheets of cardboard.

At this point the similarity between the facsimile system and the Chicago system ends. In facsimile, the paste-up is put in front of the scanner and there is almost instantaneous delivery into the home of the subscriber. The Chicago paper, however, still has to pass through the

hands of engravers, stereotypers and pressmen before it is printed. And even then it is still far from the subscriber's easy-chair. It must first go by truck, bus, train or plane. Eventually the newsboy sails the finished product into the slush on the front steps.

The most exciting thing about facsimile is its social implications. By doing away with the mechanical department, the department that makes most demands on every publisher's budget, the editorial department should be able to spend more money for improvements. On the average newspaper only 16.4 per cent of the budget goes for editorial expenses, according to a study made by the Harvard business school two years ago.

If publishers are able to pay better salaries to reporters, editors, copyreaders, photographers, etc., the quality of daily journalism should improve. Right now, salaries are so inadequate in most editorial departments that the best men often seek the greener pastures of public relations, business and industrial journalism, movie publicity, scenario writing and magazine work.

Of even greater social implication is the fact that facsimile will cut the cost of starting a newspaper. If new papers spring up, they will halt the march of the daily press toward monopoly. Morris Ernst in his book, *The First Freedom*, pointed out that "ten States have not a single city with competing daily newspapers. . . . There are only 117 cities left, in our entire nation, where competing dailies still exist."

This condition caused a great deal of worried head-shaking by Harvard's Nieman Fellows in their book, *Your Newspaper*. They said that newspaper publishing has become Big Business, and they back up the statement by saying: "Publishers now estimate that it takes from \$5,000,000 to \$10,000,000 to establish a new metropolitan newspaper." The greatest evil the Niemans see in this condition is that papers may reflect only the point of view of the "haves" and never print the point of view of the "have-nots." They feel that propaganda in itself is not vicious, but that a monopoly of propaganda is dangerous.

The day may come when publishing may no longer be Big Business—at least not spelled with capital B's—according to one delegate at the convention of the FM Association, who plans to start a facsimile paper in a town of 35,000 for \$20,825. The operating expenses of Fax,



according to Zugsmith, will be about one-tenth that of a modern newspaper plant. The big need now is receivers that can be sold or rented at a reasonable cost.

If Fax cuts operating expenses so very much, why don't publishers rush to it? There are a couple of answers to that. First of all, it is new and different. Few people have the inclination to pioneer. In the second place, a publisher who owns a big plant crammed with expensive machinery is not willing to declare it obsolete and start afresh—especially if in so doing he leaves himself open to competition from men of medium means who cannot now afford to compete.

Two things will probably drive publishers to facsimile. The first is continued and increasing labor difficulties with the mechanical department. The second is a speed-up in communications, especially when the television camera goes out to cover news events.

Probably not too many Kentucky Derbies from now, a

newspaper photographer will stand in front of a television set in his news-room and shoot the finish of the race as it flashes across the screen. In his hands will be a camera, now under development, that turns out a finished print in less than a minute. The print will be slapped into a space kept open for it on the paste-up, and a picture of the finish of the race will be in the subscriber's living-room before the jockey dismounts.

Even one unfamiliar with Fax can see that the newsboy is an anachronism. When grandfather carried papers he saw lamplighters, mule-cars, surreys and coal-stoked kitchen-stoves along his route. Today his grandson plods along the same street, but lights flash on at the throwing of a master switch, buses roar past, planes drone overhead, and through the windows he catches a glimpse of housewives doing their work with push-buttons. The newsboy is doomed to be erased from the picture. Facsimile will be the eraser.

Excessive drinking: an industrial problem

Cyril C. O'Brien

Is the national industrial conscience fast asleep? A brief survey of excessive drinking in the U. S. makes one wonder. Lost week-ends, holiday hangovers, periodic sprees and protracted absences are well known to all industrial and human-relations departments.

Throughout the nation the loss to society from abnormal drinking approximates one billion dollars a year. This conservative estimate includes wage losses, illness from over-indulgence, impaired efficiency, hazards and injuries to workers.

I recently made a tour of several industries. Two of these impressed me—one by its consciousness of employe problems, the other by its indifference. The former had nearly twenty thousand employes; the latter, about half that number.

During my tour of the second, the guide talked fluently and proudly about recent scientific processes and procedures throughout the shops.

"Just to change the subject momentarily," I queried, "have you a program for your alcoholics?"

"No," he replied.

This was not surprising, since fewer than a dozen industries in the nation have given serious consideration to the problem.

"We have no alcoholics," he continued.

This hit like a thunderbolt. Among ten thousand people there surely must be some alcoholics. Was he distinguishing between excessive drinkers and strict alcoholics, implying that there are a great many more excessive drinkers than addicts? (An alcoholic is one who cannot stop, once he begins drinking.) Many persons drink excessively, are absent from work now and then,

Cyril C. O'Brien, in addition to his duties as staff member of the Department of Education at Marquette University, is a consultant in psychology for one of the Milwaukee industries, where during the past year he has set up methods and procedures for handling abnormal drinkers. Among the subjects he teaches at Marquette is mental hygiene.

but may never become alcoholics. Through sheer numbers these cause a greater loss to industry by absenteeism, reduced efficiency and accidents, than do alcoholics.

But my guide's next statement made it quite clear what he meant.

"If a guy wants to drink, that's his own business." I replied with a general question.

"What particular services do you offer your help, such as legal advice, medical services, housing information and assistance in obtaining living quarters, general counseling and veterans counseling?"

"We do not interfere in any way with the private lives of our employes," said the guide.

"Suppose the private lives of your employes interfere with their work in the shop or office?"

He did not answer.

The exact nature of the method this company was following was apparent by this time. Further questions brought out the fact that the traditional policy of firing excessive drinkers and hiring replacements was in force with a vengeance.

It is not to be assumed that the managements of all industries, or even a large proportion of them, are as callous as the foregoing. The other industry I surveyed presented a strong contrast. When a man was hired, the company realized that he brought with him his entire personality. If something were bothering him, he had someone to bring his worry to. The many specialized services of the personnel department could do much to alleviate his difficulty.

This industry had a plan for handling its excessive drinkers and alcoholics. Each drinker's case was an

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alyzed and a definite method of therapy suggested. Contacts were maintained with Alcoholics Anonymous, alcoholic centers, social-service agencies, public-welfare centers, church organizations and other groups. Only as a last resort and after every possible therapeutic technique had been employed did the company discharge an employee. Each case was judged exclusively on its own merits.

EXTENT OF THE PROBLEM

To what extent does America's No. 4 health problem affect industry? We can only estimate. It is known that accidents occur that are caused, at least indirectly, by hangovers. This does not mean that workers under the influence of alcohol are permitted in industrial shops; but it is surprising with what speed some can sober up sufficiently to appear capable of working. Yet they can be definite hazards to their co-workers. It is unfortunate that not even one scientifically controlled study of this aspect of industrial accidents has been made as of this date.

Neither has there been any comprehensive appraisal of the lowering of working efficiency among alcoholics and excessive drinkers in industry. The difficulty of finding objective norms by which to measure this accounts in part for the lack of scientific information on the matter. Nor has there been sufficient study of absenteeism due to drinking. This should be of grave concern to all industrial leaders, because, taking all estimates into consideration, absenteeism causes the greatest financial loss to business and to the country.

A great many industries have little or no idea of the numbers of employees who are absent from work because of drinking. No attempt is made to reckon the company's loss in this respect. Where there is definite evidence of feigned illness—or even genuine illness—due to drinking, some firms discharge the offenders immediately. But often there are no evidences of previous drinking, since the worker succeeds in deceiving the employer by alibis and camouflage. This is not true where there is enlightened social case work on the part of the company. It is well known that absences from work occur on Mondays, after holidays and vacations, or after pay days. When management is alert to the problem, opportunities for employee alibis are less frequent.

What are some of the marks of the average alcoholic and typical excessive drinker employed in industry? He will probably be within the age range of thirty to fifty, married and with children. On the average he is a likable individual, and an efficient worker when sober. The chances are that he works on the first shift and imbibes heavily before supper. There are more abnormal drinkers on the first shift than on the second or third, even taking into account the larger numbers on the first shift. The average heavy drinker's education is at the elementary or high-school level. He will have few hobbies and will not know how to obtain maximum profit from leisure time. In extreme cases his avocation will consist of periodic sprees. In industries where humanitarian motives prevail, he has probably been warned by his foreman or

superintendent at least once. To the credit of certain foremen, or to the policy of some firms, it may be said that treatment of drinkers is usually charitable. The spread of this attitude to all the industries of the land is a crying need today.

WHAT IS THE REMEDY?

Having discovered the offenders, what is the remedy? A program designed for the handling of abnormal drinkers is called for, a set-up that will win the confidence and respect not only of employees, but of all levels of supervision and management. Such a plan of action should be comprehensive yet flexible in scope. There should be adequate provision for the functioning of sound policies which will elicit cooperation from the human-relations departments and the various shops. Normally it will include specialized services of interviewing, diagnosis, counseling, referrals and therapy. In the foreground will be a sympathetic attitude towards the drinker. There will be a recognition that the alcoholic or excessive drinker is sick and requires treatment as such.



Above all, patience will be required. A man who has developed a compulsive drinking pattern over a period of five, ten or fifteen years, will rarely be cured overnight. Alcoholics Anonymous has been most successful with the alcoholic addict. The phenomenal success attending the efforts of A.A. is sufficient reason for utilizing to the full the many services and the unselfish, missionary zeal of eighty thousand or more members. The twelve steps of A.A. will be the answer to a number of problem cases. A.A. today is so well known that contact is usually effected by merely consulting the telephone directory and putting in a call to its headquarters.

The excessive drinker, however, the drinker with the imbibing pattern who has not traveled into the region of compulsive drinking, presents a different kind of problem. All the resources available are needed here. Each industry should be equipped to handle such cases among its own employees.

With the majority of moderate drinkers, industry has no need for concern. No doubt, some of the workers will become excessive drinkers, and others will eventually become typical alcoholics. At present, there is no way of knowing which ones. It is the alcoholics and excessive drinkers who present the immediate problems to industry.

The rehabilitation of those who have lost or are losing control of their drinking habits is less costly, financially, socially and spiritually, than discharging them and hiring new employes. Every worker has a priceless dignity as a human being. He is well worth any effort necessary to salvage him and to bring him back to sane and normal habits of living. Industry, for its own sake as well as for humane reasons, should do its part.

Report from the UN: the Mindszenty case

Lake Success, N. Y. March 11.—"I shall never cease to pray and labor to protect America, and warn and work against communism and all the evils growing from out its rotted roots, for I believe that rebellion to tyrants is obedience to God." These words are from Cardinal Spellman's recent memorable sermon condemning Hungary for having sentenced Cardinal Mindszenty to prison for life.

Ever since a Budapest court rendered its verdict, the "rebellion to tyrants" has grown rapidly the world over. As this correspondent has just learned from a most authoritative source among one of the Latin-American delegations to the UN, the *cause célèbre* of Cardinal Mindszenty will be aired before the United Nations very shortly. The form this airing will take has not yet been decided upon. The matter is now under study by the different Latin-American governments, after several caucus meetings of their delegations.

Dr. Herbert V. Evatt, K.C., M.P., Australia's Vice Premier and Minister of Foreign Affairs, intended, in his capacity as President of the UN General Assembly, to bring the Cardinal's case personally before the forthcoming session of the world body early in April. It was felt, however, that Dr. Evatt's intervention on the Cardinal's behalf, well meant as it was, would be inadvisable, since it would hamstring any possible action by the UN General Assembly itself. Such a move by Dr. Evatt, it was thought, would not have as great an effect as a joint move by a large majority of UN members. Keeping Dr. Evatt from taking a personal hand in the matter, the Assembly could thus refer to the Hungarian Peace Treaty. Evatt's step would represent merely a "personal appeal," whereas a resolution passed by a large majority of the Assembly would amount to a "condemnatory action."

After Dr. Evatt's intention became known, the Latin Americans, reputedly under the aegis of Cuba and Colombia, swung into immediate action and called a series of closed meetings to discuss the most effective joint or individual measures that should be taken to condemn Hungary before the world.

As this writer learned from a most reliable delegation source, two alternative courses of action have been suggested by the various Latin-American delegations to their governments at home, which are now studying them. One is to bring the Mindszenty case before the Security Council. However, the Soviet Union would be in a position to veto any Council resolution, on the grounds that it represented interference in the domestic affairs of Hungary. Therefore it appears more likely that the second suggested alternative will be followed: the case will be presented jointly by the Latin-American nations before the General Assembly, where the Soviet Union has no veto power. In the Assembly, a resolution could easily be adopted by a two-thirds majority of the fifty-eight

member nations, which would condemn Hungary for having sent Cardinal Mindszenty to prison. Under the UN Charter, the General Assembly can only make "recommendations," but cannot "enforce" them, as powers of enforcement rest solely with the Security Council. Yet, a resolution adopted by the majority of the General Assembly, though it would be only a "recommendation," would in itself expose Hungary before the forum of world opinion as a nation which had violated not only basic human rights and freedoms but the letter and spirit of the Hungarian Peace Treaty, ratified in 1947 and signed by Hungary and the Foreign Ministers of the Big Four: James F. Byrnes for the United States, Ernest Bevin for the United Kingdom, Georges Bidault for France, and V. M. Molotov for the USSR.

Part II (Political Clauses), Section I, Article 2, Paragraph I, of the Hungarian Peace Treaty contains the following provision:

Hungary shall take all measures to secure to all persons under Hungarian jurisdiction, without distinction as to race, sex, language or religion, the enjoyment of human rights and of fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion and of public meeting.

There is no doubt that the UN General Assembly, with the exception of the Soviet Union, the Ukrainian and Byelorussian Soviet Socialist Republics and the Soviet satellites, will pass a vote of "censure" of Hungary by a large majority. What would such a vote amount to besides its moral effect? Hungary is not a member of the United Nations. She applied, however, some time ago. At that time her application was vetoed by the United States. Should her application be reviewed, a formal UN condemnation would be an additional reason for rejecting it.

"Why doesn't the United States, as the world's greatest power, the champion of human rights and fundamental freedoms, a signatory to the Hungarian Peace Treaty, make the initial move of sponsoring a resolution condemning Hungary for violation of the Treaty?" It is a natural question. Apparently the State Department is frightened by the bugaboo of the so-called "principle of separation of Church and State." Therefore it seems to prefer that the predominantly Catholic Latin-American nations, which have no such political obstacle, prosecute the Mindszenty case, though it will join them in a vote of censure. Also, the United States seems to fear that, having lately proposed a great many resolutions before the UN in various fields, it might appear before the world as trying "to run the United Nations."

The persecution and sentencing of Protestant clergymen in Bulgaria followed the imprisonment of the Cardinal. Therefore it is now thought likely at Lake Success that a condemnation of Bulgaria will be sought when the Mindszenty case comes up. The clause in the text of the Bulgarian Peace Treaty (negotiated at the same time as the Hungarian) referring to human rights and fundamental freedoms is identical with the one quoted above from the Hungarian Peace Treaty.

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Literature & Art

Mauriac: anguish and hope

An enterprising French journalist, Robert Barrat of *Témoignage Chrétien*, conceived the interesting idea of interviewing prominent French authors to find out what influence spiritual reading has had on their lives and work. This series of interviews begins this week, and will run regularly during Lent. M. Mauriac's remarks do not stress spiritual reading particularly, but are interesting on other counts. The following articles will come to grips more closely with the influence of the authors' reading. We are happy to present our readers with this novel series.

The popular concept of great writers is often erroneous. On the strength of some inferior photography the majority of Mauriac's readers, I am confident, think of him as melancholy, sickly, crushed—a sort of bitter, Catholic Proust. A romantic novel in which personalities evolve in a psychological sub-basement, the legend of a grave illness, the tragic threnody of several articles—no more than that is necessary to deceive posterity as to the true character of a writer. Do not our handbooks of literature still speak of the "gentle" Racine?

Like Racine, with whom he had more than one affinity, Mauriac is very different from his legend. Who would recognize in his high, irregular silhouette the author of *Black Angels* and *Nest of Vipers*? His graceful and unconstrained bearing, his dominating profile, his ease in gesture, make him more like a Gascon cadet than a tragic writer. He offers his hand with a smile, and people look on him with amusement, as if he were a boisterous and somewhat spoiled child.

"A big child" was the way one who knew him well described him to me. Maybe. I would rather call him a man who was able, in the savage literary jungle that is Paris, to keep intact those childhood qualities that the rude contact with life so speedily burns out of us—sensitivity and the child's marvelous capacity for emotion.

Yes, it is the warm, quivering sensibility of Yves Frontenac—*The Frontenac Mystery* is perhaps most autobiographical of his novels—of that wild youngster who went to earth among the fern-brakes to contemplate the sky and intoxicate himself with poetry, that I find in Mauriac.

His quick gestures come to the aid of his rather inaudible voice—he is lacking one vocal cord; as he speaks, his slender arms and his long, fine hands are in constant motion. Very quickly he puts you at ease; he is at home with you; he opens up. It does not take long to see that his preoccupation is with people, not with ideas; with the feelings, the hearts and souls, of his fellow men.

"My interior life? It was my mother who wakened it in me from earliest childhood. Every night she made me recite the prayers from my little Bordeaux catechism.

They are probably different now. Some of them are still engraved in my memory. How did that go . . . ?"

He wrinkles his forehead, gropes for a moment or two, and some phrases return to him. He recites them like a poem, throwing back his head and keeping time with his hand. "Prostrate before You, O my God, I thank You for having given me a heart capable of loving You. . . . Uncertain as I am what awaits me this night. . . ." He repeats the words, "a heart capable of loving You"; for Mauriac, man is not "a thinking reed," but "a loving reed."

"I was educated at Bordeaux by the Marianists. It was there that I discovered the liturgy. The hymns and chants that we sang all day long made a lasting impression on me. We children did not understand them all, but our souls were marked for life by the beauty of the chants and ceremonies.

"I was eighteen, at the age when one most needs intellectual nourishment, when the Modernist crisis burst upon us. You people of the younger generation cannot imagine what it was like. You have a solid grasp of things; you have no feelings of inferiority before learned men or atheists. Then, everything was called in doubt, even the authenticity of the Gospels; people hardly dared to read them. That did not stop me from finding in them my chief spiritual food. I read and re-read the Joannine scriptures—so full of love—especially that First Epistle, which I knew almost by heart. It was a fountain that I have always drunk from. *'Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. . . . In this we know that we are of the truth, and in His sight shall persuade our hearts. For if our heart reprobate us, God is greater than our heart, and knoweth all things.'*"

He repeated this last phrase slowly and, after a short silence, added: "I have always made that verse the motto of my life." Then he went on: "Maybe it's on account of this formation—or lack of formation—that I've never been able to feel at home with the Doctors of the Church—except Saint Augustine, of course. I find Saint Thomas wearying. . . .

"One book which has much influenced me is *The Spiritual Life and Prayer* by Mme. Bruyère, abbess of Solesmes. Do you know it? You ought to read it, it's wonderful. . . .

"No, at bottom, when I think of it, very few books have brought me spiritual enlightenment. I don't think one has to read much to have a deep interior life. It all depends on the way you read, on the way you assimilate things. What have counted much more in my life have been experiences, personal experiences in which divine grace manifested itself. . . . We are too much influenced by the determinism of modern thought. We no

longer are able to recognize the signs, the symbols with which Providence surrounds us at every moment of our lives.

"Another influence in my life is the letters I receive. Some of them are astonishing—from friends and strangers, to confide in me, to ask advice, to open their hearts to me."

He asked me about youth, its hopes, its aspirations. "A world is crumbling," he said. "What kind of world will be born from it? That depends on you, on youth. I feel great anguish, and yet great confidence. We must watch closely what is going on within the Church, and on its borders. I believe that we shall be astonished later on to discover the ferment, the power of renewal in Christianity during the crucial years we are living through."

"We should not be afraid to leave our Catholic surroundings to make contact with the men of our times. There are thousands tormented by the problem of belief, and grace working in them. There is nothing so fine as a soul seeking God. A program like that of the 'Living Water' seems to me, therefore, very interesting."

"What we lack today, alas, are great voices—voices of men not compromised, not tied to sect or faction. Bernanos might have been one. Maritain could again become

one. . . . As for me, I'm just a novelist; my testimony is that of the leper, of the sinner, the prodigal son."

Then, in a sudden access of emotion: "It's so hard to wait and watch, one feels so much alone. . . . There is so little nobility in the world. . . ." He handed me a clipping from a newspaper, one of those journals that justify Gabriel Marcel's words about "the technique of vulgarity." It was an article about Mauriac—four columns of pseudo-revelations, of fake cocktail-party gossip, to titillate the worst instincts of the reader: jealousy, the itch for scandal, calumny.

"What degradation!" he said. "How can anyone take pleasure in such vile stuff?" One paragraph flippantly recalled the death of his younger brother, the Abbé Mauriac, in 1944. At the memory, his eyes filled with tears.

After leaving Mauriac, I came by chance upon these lines from Chesterton: "A great man is not a man so strong that he feels less than other men; he is a man so strong that he feels more. And when Nietzsche said: 'A new commandment I give you: Be hard,' he was really saying: 'A new commandment I give you: Be dead.' Sensibility is the definition of life."

ROBERT BARRAT

Books

History and eternity

SACRED FORTRESS

By Otto G. von Simson. University of Chicago Press. 150p., 49 plates. \$10

There is much talk, even controversy, these days about the relationship between art and liturgy. The conversations are carried on largely on the theoretical level; the end (devoutly to be wished for, I suppose) is a final and lasting philosophical thought on the subject of this subtle relationship. At the risk of sounding cynical, I would suggest that solutions (never formulae) will rarely come in the abstract: they may come in the concrete, and this is one of the notable accomplishments of Otto G. von Simson's *Sacred Fortress*.

Here, with penetration and acute scholarly care, he has studied a wondrous art (the mosaics, especially, of sixth-century Ravenna) of a vital, complex Christian age. He has not, in any conscious way, entered the battle of the books; but in seeing deeply these manifestly Christian works, he has been able to add immeasurably to our grasp of the meaning, intent and function of sacred art.

Since many of the sixth-century masterpieces have about them a "distortion," a symbolism (which I hesitate to call "abstraction"), their relationship to modern art is revealing. This does

not mean that a modern artist striving to create a sacred work should or must accept a sixth-century world-view. Enough nostalgic dogmatism—whether toward the sixth or the thirteenth century—has been inflicted. Although Simson does not discuss modern analogies, it is not improper to infer that these sixth-century artists had a "message" (even a philosophical, theological, and perhaps esthetic message) which is valid beyond its own time. Finally, the heart of this "message" is the wholeness of vision which is manifested in the works which were created.

Sixth-century man was probably not very much concerned with what we would call "philosophy of art." He was, however, intimately and intricately concerned with bringing together all of the spheres of his existence in the works which adorned the temple; and that is why one sees reflected there everything from a local political squabble to a vast and sublime vision of man and God. It is in struggling with and seizing the complex vision of Christian reality that the sixth century has something of utmost importance to say to our own time, and to Christian artists now.

Relationships between art and liturgy, although occupying a good deal of Simson's attention, are not the exhaustive themes of *Sacred Fortress*. The book is a complex study of the interaction of religious, artistic, social, political ideals in an era which did not find it inappropriate that all spheres should be mixed and, sometimes, con-

fused. Simson's grasp of these subtle mixtures, his scholarly acumen and his intuitive seizing of motivating forces make his study memorable. What he attempts to re-create for us is a "vision of history and eternity." Because he sees that the former is insignificant without the latter, the author has been able to penetrate into and even discover the meaning of great works which have been a puzzle to many a critic. He knows where politics ends, where art ends, where—finally—history ends, and mystery begins. Reading *Sacred Fortress* will reveal much of all this; but do not expect syllogisms or formulae.

No comprehensive library on Christian art should be without *Sacred Fortress*. Merely the forty-eight black-and-white plates (in no other book thus assembled) are most valuable. The book is charged with poetic insight, religious sensibility and a scholarship not devoid of imagination.

ROBERT B. HEYWOOD

Antidote for apathy

THE TEACHING OF THE CATHOLIC CHURCH

Edited by Canon George D. Smith, D.D., Ph.D. Macmillan. 2 vols., 1316p. \$12.50

A few years ago a Jesuit Provincial, eager to supply his priests in lonely mission stations with material for sermons, answers to converts' questions, mental stimulation and substance for their prayer efforts, forwarded to

each a set of the 35 booklets of the *Treasury of the Faith Series*. Macmillan recently reset the deservedly popular but unfortunately out-of-print reference work in two large volumes, reissuing it under the title *The Teaching of the Catholic Church*.

Theology is not merely the imperious Queen of the Sciences in any ordering of educational subjects. It alone offers the essential integrating idea for achieving the Christian humanism which is the goal of the educational process—a process that is inescapably personal. Human experience, human values, illumined by the light of faith, must be interpreted and assimilated by the God-centered person. A study of theology, which gives meaning to the business of human living, is an invaluable aid to personal happiness. T. S. Eliot, in his *The Idea of a Christian Society*, deplores the relegation of theology to the field of a special study, like numismatics or heraldry.

The Teaching of the Catholic Church is systematic theology presented as a comprehensive and comprehensible synthesis, an interrelated series of facts and conclusions worthy of the interest and mental exercise of an adult. The approach is not argumentative. It is, rather, a presentation of 2,000 years of Christian thinking. The ample index will inevitably disclose to the reader a sense of the tremendous Catholic heritage that belongs to him.

Competent writing is wedded to solid theology. The familiar names of Martindale, Vonier, Aelred Graham, Arendzen, D'Arcy and Goodier among the twenty-odd English theologians in this symposium forestall any groundless worry about an objectionable textbook treatment. There is repetition in the sections that stretch from the function of faith to the nature of heaven's happiness. Multiple authorship unavoidably makes for repetition. Repetition, however, gives insight from different angles on the central truth of Christianity—God's contact with mankind in Christ.

More serious as an objection is the omission of material on moral theology, on the ways of worship, on the social implications of dogma, on the nature and tasks of Catholic Action. It must be remembered that this is a work, outlining in English, dogmatic theology. True, Archbishop Goodier movingly portrays the personality of Our Lord in his familiar "Jesus Christ, the Model of Mankind" and his "Jesus Christ, Man of Sorrows." Father Martindale cannot fail to indicate ascetical implications even when expounding the doctrine of Human Destiny. Human importance, not human interest, however, is the justification of dogmatic theology. It supposes, as it engenders, hard, intellectual application.

The theologian, Henri de Lubac, S.J., in his *Paradoxes* ascribes the growth of unbelief and indifference in France to the loss of faith in university youth who discover a world in which Christianity seems to have no place. Themselves secularized, they later become educators of youth, molders of public opinion, popular authors. Says Père de Lubac:

Then we shall attempt—tardily, awkwardly, timidly—some efforts at refutation; we shall improvise against them an apologetic devised for popularity as will indeed be necessary, since it is the masses who will come under their corrosive influence. Meanwhile, in the same high institutions, the same story will be starting all over again.

France is not America. Apathy about theology, coupled with intense loyalty to things Catholic, would probably be an indictment more valid here. The wide reading of *The Teaching of the Catholic Church* would serve admirably to acquit us of the accusation. The Catholic organization that makes sure these two volumes are available in the local library cannot be charged with lacking alertness.

EDWARD DUFF, S.J.

Toward mutual understanding

PARTNERS IN PRODUCTION: A Basis for Labor-Management Understanding

By the Labor Committee of the Twentieth Century Fund, assisted by Osgood Nichols. 149p. \$1.50

THE NEW INDUSTRIAL RELATIONS

A Symposium. Cornell University Press. 150p. \$2

Both these books make a timely appearance. By looking on the bright side of things, they furnish an antidote to the spectacle which labor and management, with some help from partisans in Congress, have been making of themselves these past few weeks on the Washington stage. The storied visitor from Mars, coming away from the hearings on the Thomas bill before the Senate Committee on Labor and Public Welfare, might have the idea that our workers and employers agree on practically nothing; that the normal state of affairs in American industry oscillates between armed truce and open warfare; that class struggle, as Karl Marx believed, is endemic to the capitalistic system.

With such a judgment all the men who collaborated in writing these books sharply disagree. And they are big men

—leaders of labor, a former NAM president, the chairman of the U. S. Chamber of Commerce's labor committee, experts like William Davis, Sumner Slichter, Ralph Seward and Benjamin Selekman. Here is the considered judgment of the Twentieth Century Fund's exceptionally competent Labor Committee:

The evidence points to a growing sense of responsibility toward the mutual problems which confront labor and management. Collaboration is going on at the shop level. Up above that, where policies are made, thoughtful men on both sides have accepted the need for a positive philosophy and are groping their way toward mutual understanding. A will to learn how to work together is building up. It may not be long before it breaks through into solid achievement.

The basis for this optimism lies in the belief that the goals of labor and management are not irreconcilable. Borrowing from a number of recent studies, the Committee lists four major goals of labor and management. Labor's goals are a sense of security, an opportunity to advance, more human treatment and a sense of dignity on the job. Management wants a profitable operation, good relationships with its employees, freedom to manage, and business-like relationships with unions, including the assurance that contracts will be observed.

Among these goals the Committee calls two "mutual" to labor and management: "a chance to advance" and "businesslike, responsible relations." Of four, it says they are "goals of seeming conflict but potential cooperation": "more human treatment," "good relations with employees," "freedom to manage" and "more dignity on the job." The only goals of "real conflict" are "worker security" and a "profitable enterprise," and these, say the committee, are areas of "potential compromise."

If any less eminent group of people took this optimistic stand, one might be inclined to say they were naive. It is a little difficult for the average onlooker to concede that "the current headlines of warfare over the exact provisions of a Taft-Hartley law [are] surface firing." Most of the boys seem to be using tommy-guns. It is my impression that the Committee has glossed over some real areas of open and seemingly irreconcilable conflict, such as union security and secondary boycotts. Are we to consider General Motors, U. S. Steel and Wall Street—all of whom have set adamant faces against the union shop—as leaders in management thinking, or as survivors of a vanished age fighting a rearguard action against the advancing forces of enlightened industry? This reviewer

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wants to believe that the Twentieth Century Fund Committee is right. If it is wrong, Popes Leo XIII and Pius XI were utopians, and the future is bleak, indeed.

In *The New Industrial Relations*, L. M. Hacker, B. M. Selekman, R. T. Seward, W. J. Dickson and T. V. Smith roam over a wide field, which the publishers describe as "the philosophy and techniques of human relationships in industry," and which is even broader than that. For my money, Professor Selekman's essay, "Some Implications and Problems of Collective Bargaining," easily wins the prize. It alone is worth the price of admission. This does not mean that the reader should not give special attention to Ralph Seward's "Basic Elements in Labor Relations Practice." Mr. Seward, who is impartial arbitrator for the U. S. Steel Corporation and the United Steelworkers of America, illustrates in down-to-earth fashion why human relations are the key to such industrial peace as is possible in this imperfect world.

BENJAMIN L. MASSE

ST. ANTHONY OF PADUA: Doctor of the Church Universal

By the Very Rev. Raphael M. Huber, O.F.M. Conv. Bruce 163p. \$3.75

On January 16, 1946, Pope Pius XII confirmed St. Anthony of Padua as a Doctor of the Church—an ultimate recognition not only of the theological writings of the great Franciscan saint but of his ability as a preacher and defender of the faith. Father Huber, an eminent authority on Franciscan literature, has written this scholarly work in justification of the saint's newly acquired title.

To substantiate his thesis that St. Anthony is worthy of the title, Father Huber quotes the pronouncements of Pope Benedict XIV relative to the three things required of a Doctor of the Church: 1) eminent sanctity, 2) profound learning, 3) the official designation of the Church. In an orderly and erudite manner the author demonstrates that the simple and humble Saint of Padua possessed not only the required qualities for the doctoral status but that, from the time of his canonization on May 30, 1232 by Pope Gregory IX, he had been honored with the cult of Doctor of the Church throughout the entire Franciscan Order, in the diocese of Padua, in Portugal and in Brazil.

In this closely knit work Father Huber presents also a short critical life of Anthony of Padua, followed by a chapter on St. Anthony as Teacher, Preacher and Thaumaturgist. Three of the saint's sermons in the original Latin are appended to the work, following an exhaustive bibliography in

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English, Latin, French, Italian, Spanish and German. St. Anthony is revealed as a great theologian and preacher who sought analogies and similes in all fields of life, thereby to preach more effectively devotion to the Sacred Name of Jesus and the glories of Mary. Father Huber's work is a tribute to himself and to Franciscan scholarship.

EDWARD J. CLARKE

THE TIGER OF FRANCE

By Wythe Williams. Duell, Sloan & Pearce. 315p. \$4.50

These conversations with, and loosely bound anecdotes about, Georges Clemenceau, as reported by Wythe Williams, in his capacity of foreign correspondent for the *New York Times*, are by no means to be taken as a full-dress and definitive biography of "The Tiger of France." Mr. Williams' extremely informal discursiveness, however, contributes toward the creation of a lively, frequently amusing and always interestingly human portrait of France's most important political figure since Napoleon the First, and the acknowledged "Father of the Victory" of 1918.

Clemenceau loved the United States, spoke English fluently—even, in later years, with a salty Bronx and Brooklyn intonation and vocabulary—and married an American girl. In the office of his newspaper *L'Homme Libre*, he talked with Williams of his interviews, as correspondent for *Le Temps* of Paris, with President Grant, Wendell Phillips, Charles Sumner and Thaddeus Stevens, whose fearful verbal lashing of Andrew Johnson Clemenceau witnessed in the House of Representatives and whose devastating technique of invective he admired and, no doubt, to some extent, copied.

For Clemenceau, in his incredibly long and vigorous political career—lasting from the time he was Mayor of the Commune of Montmartre in 1871 until he died a Senator of France in 1929—was a master *par excellence* of invective. By it he destroyed more of the Cabinets of the Third Republic than any other political figure, preferring, on the whole, the advantageous position of obstructionist and attacker rather than trammeled membership in another's Cabinet. He even destroyed his own first premiership, the longest in the history of the Third Republic, by questioning and attacking the integrity of one of his own ministers, backing the vitriol of his speech by sword and pistol. (He did not give up dueling until he was over seventy.) All official France trembled when this formidable man stepped to the tribune of the Senate or Chamber of Deputies.

What did Clemenceau have to offer beside his power to attack? Very little

and, at the same time, a great deal: his tremendous love for France and his tremendous hatred for Germany. Child of all the French revolutions—anti-clerical, materialistic and fiercely republican—he never admired the human race or its intelligence, never was socialistic in his tendencies and heartily despised the communist adventure in Russia in 1917. Yet, after the blood-bath of Verdun and the *débâcle* on the Somme, President Poincaré had to call on this man, his most implacable enemy, a man who had knocked out one incompetent Cabinet after the other and was now in his seventieth year, to form a government to save a demoralized France.

On taking power, Clemenceau marched everyone even suspected of defeatism before the firing squad, tossed his arch-enemy, Caillaux, into jail, roused French morale from its collapse; insisted upon the one competent man he could find, Foch, as head of a unified Allied command; and, as if by his strength of spirit alone (for, in these last years of the war, he was the French Government), swept the Germans back.

In these conversations, the aged ex-Premier confided to Williams, however, that he knew after Versailles and the rejection of the Tripartite Military Alliance by the American Senate that he

had lost the peace and that France, bled white by the effort of victory, would most likely fall victim of a re-armed Germany. He died, sensing the imminence of the catastrophe that was to come eleven years later, and asking—so the legend goes—to be buried "standing and facing Germany."

The Tiger of France is an absorbing, first-hand portrait of one of the most important figures of our time.

EDWIN MORGAN

THE LETTERS OF EDGAR ALLEN POE

Edited by John Ostrom. Harvard University Press. \$10 (2 vols.)

Until late last year the student who wished to know Poe through his letters had need of time and money. Harrison's collection of Poe's letters, published half a century ago, could serve only as a start. For the rest, one had to search through rare newspaper files, auction lists, travel from library to library, visit collectors diplomatically and hopefully.

Now, however, Dr. Ostrom has given us a collection of Poe's letters. In years to come, probably an additional letter here and there will come to light; eventually a supplement to these two volumes will be required. But for the present this collection is as nearly definitive as scholarship can make it.

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Editing the letters must have offered almost as many difficulties as locating them. Some manuscripts were fragmentary and only partially legible. There were the hazards created by the problems and controversies which have surrounded Poe from the time of Griswold. But Dr. Ostrom has met his editorial difficulties with painstaking care and scholarly intelligence. The notes which annotate the letters are clear and objective. Every editorial step is accounted for. Thanks are due Mr. Ostrom for his years of work, and admiration is in order for the successful way he hewed a difficult path.

Of themselves the letters do not

change in any essential way the picture we have of Poe. Certain features are highlighted and some shadows are emphasized. In all his correspondence, whether business or purely personal, there is seldom a note of quietness or ease. The first group of letters shows his tense relationships with Allen. Later series of letters to various publishers indicate how hard-pressed Poe was from within and from without and how continual were his endeavors to raise himself by his own bootstraps. Finally, there is the Whitman and the Richmond correspondence, which still raises questions.

It is true, as Dean Wilson writes in

the *Introduction*, "We do not come very close to Poe through his letters, but we do come to understand him better." And quite certainly these letters will assist greatly in clarifying the details of some episodes which would otherwise baffle the biographer of Poe.

E. J. DRUMMOND

PARENT AND CHILD

By Catherine Mackenzie. Sloane. 341p. \$2.95

The author of the column, "Parent and Child," which has appeared in the *New York Times Magazine* over the past decade, has gathered together her conclusions about parent-child relationships in this valuable book. Presented in non-technical language, it represents the scientific data she has gleaned from her studies of clinical findings, medical research, reports of parent-teacher associations and child-study groups.

The eminence of the author is well attested in a citation from the Lasker Award Committee, given by the National Committee for Mental Hygiene for outstanding service, wherein we read:

She is recognized for her intelligent task of translating mental-health teaching and research into a language that reaches millions of individuals who otherwise would not even know that such work was being done. By her ability to synthesize and integrate where differences of opinion exist, Miss Mackenzie has won the confidence of the press and of the mental-health profession.

The book has been aptly termed "anticipatory guidance" for parents and for all who will become parents, as well as for those who teach or have the care of the young. In its scope it includes basic problems of adult-child understanding from prenatal to adolescent situations. Insisting at once that the main goal of married life is to raise children to be decent people, research data at times corrects traditional parental practices, more frequently confirms the untutored wisdom of the ages. Above all, parents are assured that their problems at each level of the child's development are normal and are shared by the vast majority of mothers.

With real sympathy and discernment, Miss Mackenzie isolates specific behavior traits to be expected at each year of progress, from the little wanderer of two to the awkward and self-conscious teen age. Her reflections are always supported by experimental data and are calculated to help parents relieve their anxiety in the realization that their children are acting normally, and that certain procedures are sound.

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by Vincent P. McCorry, S.J.

is now in the stores at \$2.75. This time the book is for Priests and Brothers and Sisters. It has a chapter for those who are plagued by telephone calls to come home and settle a family quarrel; in fact, on the whole problem of relations with relations. It has another on the frightful plight of modern school boards, if there were no buildings with crosses on them to handle the younger population. It has an unpleasant list of unpleasant habits to be avoided: little things, like forgetfulness at table, or noise in corridors, or sighing in chapel; and big things, like "humbly" begging off from that assignment to the Sodality, or hugging that one unique talent to oneself, like a golden shawl, or misreading ambition, or motive, or criticism. It is for those who wish to do as they ought; for those who read suffering aight; for those who will greet Purgatory as the threshold of joy; for those who look to Heaven as their only home, for Heaven . . . well, for Heaven's sake—read it.

And you might also try Hilaire Belloc's lilting legend of JOAN OF ARC (\$1.50). It is for those who may tend to conclude that the saint's life was a "natural" for the screen. The movie is good, but in our narrow-minded cultural way we think the prose is more beautiful and more enduring. And about Fulton Oursler's THE HAPPY GROTTO (\$1.50). This is for those who have been, or would like to go, to Lourdes—and for those who wonder foolishly about the "few" miracles that occur there. And why not John Carr, C.S.S.R.'s TO HEAVEN THROUGH A WINDOW (\$3.50), the account of the wondrous miracle-worker of Italy, the Redemptorist lay-brother, St. Gerard Majella? We could go on . . . we have lots of books . . . look for them.

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DAVID W. TWOMEY

IRMA AND THE HERMIT

By *Irma Tenant Materi*. Norton. 256p. \$2.95

The "hermit" here involved is Korea and, while it is likely that this land and its baffling people have been considered more profoundly, it is doubtful if they have ever been dealt with in a manner so breezy and humorous. Irma is the wife of a U. S. Army officer and, reading between the lines of her gay document, one wonders if anything but a sense of humor (and the grace of God!) could bring a woman through such experiences unscathed—and sane.

This is not one of those artificial, funny-at-all-cost narratives. Irma is always close to reality—whether she is talking about the heart-breaking delays before leaving Seattle; the grave illness of her baby son on the over-crowded ship; sanitation problems in Korea; the mysteries of native servants; life in a quonset hut; a Korean wedding; or the complicated problems—political, social and economic—that beset this newest of republics. Her attitude is best indicated in the observation that she stayed too long in Korea to be anything but confused about it all, a statement that is followed up in neat fashion by her remarks about official report-makers and "Inside Korea" experts.

An incidental but attractive feature of the book is the natural conversation between a good-natured, congenial husband and wife, the sallies leaning more toward "corn" than toward Noel Coward, maybe, but with a genuine ring to them. Capturing this familiar banter on paper is not the least of Irma's achievements. All in all, a pleasant book, laughingly, painlessly informative.

It is a nuisance to have to add a postscript by way of reservation, but it must be pointed out that there is one chapter which, if not read in the calmly objective manner in which it is written, may prove offensive to some readers.

MARY STACK McNIFF

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The Word

JOE CAME INTO THE ROOM wearing the tentative smile which means that he is wondering whether I will share his appreciation of something.

He wore also a Combat Infantryman's Badge, given to him at war's end by a friend of the family.

"Look what I found in my drawer," he said.

I fingered it. "There are a lot of stories in that," I told him. "If I knew them, I could write a book."

He perched on a chair, sitting on his heels with the suppleness which makes a grown man feel old and creaky. He lowered his chin to look at the emblem.

"You were never a soldier, were you, Dad?"

"No."

Now his voice was cautious, as if he were feeling me out. "You wouldn't want me to be one, would you?"

"You are one," I answered.

His voice rose. "I am?"

"Everybody is."

He watched my eyes, waiting for laughter-wrinkles as a signal that I was joking. They didn't come. Finally he lifted his shoulders. "I don't know what you mean."

I gave his shirt a little tug, as if to bare his chest. "If I could see inside you, if I could see your soul, you'd be wearing a uniform, with all kinds of medals."

He looked down at himself, doubtfully. "I would?"

"There's no peace on this earth," I said slowly. "There's always a war going on—good against evil, angels against devils, heaven against hell. It's a revolution—a war of independence."

He studied my face. "Like George Washington?"

I indicated agreement. "This earth is our country. God gave it to us. It was invaded and enslaved by Satan and his

devils. That's how he became the Prince of this World. Then came another army to liberate us—Christ and His angels and saints. The fight will go on until the end of time. We're all in it. We're all soldiers on one side or the other. Everybody is."

Joe sat thinking. Presently he looked up with a sly smile. "I know somebody who isn't."

"Who?"

He pointed toward the crib in the sun-parlor. "Baby. She's too young."

I shook my head. "She's baptized, isn't she? She's wearing Christ's uniform. You know what it says in the catechism about baptism putting a mark on your soul. That's Christ's uniform. It stays forever. Even on the lost souls in hell. It shows that they are deserters from Christ's army. She's a temple of God—a little fortress which the devils can't capture."

Joe looked toward the sun-parlor with a new light in his eyes. Then he studied his Infantryman's Badge again. "What did you mean about my soul wearing medals?"

I touched his emblem again. "Every good thing you do—every prayer, every Communion, every obedience—wins you a decoration. I'll bet your soul looks like a five-star general in full dress."

He looked at me, startled. Then he slid from the chair and walked away, his shoulders straight. I smiled, thinking of the Knox translation of the gospel for the third Sunday of Lent:

"But if, when I cast out devils, I do it through God's power, then it must be that the kingdom of God has suddenly appeared among you. When a strong man, fully armed, mounts guard over his own palace, his goods are left in peace; but when a man comes who is stronger still, he will take away all the armor that gave him confidence, and divide among others the spoils he has won. He who is not with me is against me. . . ."

JOSEPH A. BREIG.

Theatre

THEY KNEW WHAT THEY WANTED, revived by John Golden at The Music Box, is a curious comedy of mixed dramatic and moral values. When originally produced in 1925, the play was awarded the Pulitzer Prize, which is evidence but not conclusive proof of its importance. In revival, it can mean many things to many people, according to varying moral standards, while showing signs of lasting interest as a theatre piece.

The characters involved are Tony, a prosperous California wine grower of

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Italian descent; Joe, his foreman, who has a roving eye for women; and Amy, the wine-grower's wife. Joe seduces Amy; when her pregnancy begins to show, complications appear. In the end Tony forgives both Joe and Amy and acknowledges the expected child as his own. By assuming that none of the characters is too bright, and refraining from asking too many questions about the motivation, one can accept the story as dramatically plausible. Following those concessions, the play is a reminder of a collection of old calico frocks, cast-off neckties, tattered shirts and remnants of red-flannel underwear, worthless in themselves, woven into a colorful crazy quilt that becomes a collector's item.

A bride who permits herself to be seduced in her wedding laces is certainly not an admirable character. A husband who condones her dalliance because he is weak or sensual is even less admirable. Tony, after his burst of rage when he discovered her unfaithfulness, forgave his wife in a spirit of tolerance. In his simple, impulsive way, Tony is a symbol of the charity which wiser men too seldom practise.

Paul Muni, starred in the leading role, makes the character convincing, although he is inclined to overdo his Italian mannerisms. Carol Stone, the confused and repentant Amy, invests a rather difficult role with restrained warmth; while Edward Andrews, as Joe, is believable as a friendly fellow who cannot control his baser impulses. Charles Kennedy, a country priest, and Henry Burk Jones, a doctor, give creditable performances. The direction, by Robert Perry, keeps a large cast properly disciplined, and the set by Frederick Fox is suitable for its purpose.

Written by Sidney Howard in the twenties, *They Knew What They Wanted* is one of the better plays produced in that hectic period. Although neither profound nor possessing any unique significance, it is entertaining and, after a fashion, thoughtful. Theatregoers may be interested in its revival.

THEOPHILUS LEWIS

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THE RED PONY is adapted from John Steinbeck's semi-autobiographical short stories of a boyhood in Salinas, California. This allusion to real people probably accounts for an impression the film gives of dealing with characters who are far more complex than the screen play is able to show. According to the story, the small son (Peter Miles) of a ranch couple is the bewildered spectator of the misunderstandings and uncertainties of his elders. The city-bred father (Shepperd

Strudwick) has never felt at home with the land or with his neighbors, and is particularly allergic to the oft-repeated yarns of his father-in-law (Louis Calhern) about the glorious pioneer days. Keeping peace between them so occupies the harried wife and daughter (Myrna Loy) that she has scant time for her son, who finds his most cherished companionship with a sympathetic ranch hand (Robert Mitchum) and with a newly acquired pony. When the pony dies—due, the boy thinks, to the negligence of this man whom he so much admires—his small world collapses around him. But, by uniting to help him pick up the pieces, the grown-ups establish a new understanding

among themselves. Predominantly a character study of well-intentioned, limited and very believable people, the picture has been perceptively directed by Lewis Milestone, and embellished by refreshing but not overpowering Technicolor and an exceptional musical score by Aaron Copland. It is all right for children, if the boy's genuinely terrifying encounter with a buzzard will not upset them, but for the most part it is told from an adult point of view. (Republic)

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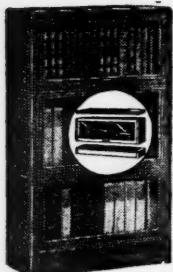
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ball team, archly titled the Wolves. In the off-season the boys operate as a song-and-dance team and, in the manner of musical-comedy characters, carry their routines over into their private lives. This makes for more amusement than sense, but since the production numbers are sprightly and the comedy and the Technicolor bright, there is not much cause for complaint. Esther Williams is decorative as the club's lady owner and, in order to keep a triangle from developing, Betty Garret is rung in to pursue the timid Frankie. To provide some semblance of plot, Edward Arnold turns up as a gambler with a devious scheme to ruin the team's pennant chances, but he is routed and the flag clinched in a whirlwind slap-stick finish. This is an unusually pleasant way for the family to spend an afternoon before the baseball season opens. (MGM)

ALIAS NICK BEAL is a modern morality play in which a hitherto honest politician (Thomas Mitchell) is tempted by ambition; and sells his integrity to a crooked machine and quite literally sells his soul to the devil in a tweed suit (Ray Milland). John Farrow has directed it with a fine feeling for the workings of conscience, and has engineered his hero's reformation and the ultimate thwarting of Satan along entirely orthodox lines. The difficulty is that he has predicated his exposition on an abysmal ignorance of the supernatural among his audience. As a result, the picture bogs down in a plethora of over-simplified explanations which badly impair its dramatic appeal for adults who don't like elementary lectures. (Paramount)

CRISS CROSS. It seems to be the perennial screen fate of Burt Lancaster to play a weak man who for good or evil is putty in the hands of some woman. In this case he is inveigled into a payroll hold-up—over which all concerned are planning their own particular brand of double-cross—in an effort to win back his expensive ex-wife (Yvonne de Carlo). "It was in the

cards," he says in a sound-track commentary. "I couldn't get her out of my blood." (He mixes several other metaphors as well.) Everybody winds up dead, but it doesn't make very much difference in the most sordid and foolish crime story of the year. (Universal-International)

NO MINOR VICES is an unbearably self-conscious comedy in which the characters' thoughts are audible on the sound-track and the camera goes in for recording subjective images. As far as I could make out, the plot involved a stuffy pediatrician (Dana Andrews) who fondly imagines his life is intelligently organized and his marriage (to Lilli Palmer) perfect, until a roguish and uninhibited artist (Louis Jourdan) comes along to jar his complacency. Things work up to the orthodox reconciliation but not before the institution of marriage is severely manhandled. The only positive conviction I came away with was that actors who value their reputation for good looks should prudently avoid sharing close-ups with the handsome Mr. Jourdan. (Enterprise-MGM)

MOIRA WALSH

Parade

FUNCTIONING SOMEWHAT LIKE mirrors, the week's newspapers reflected the multi-colored, many-sided human human life in the world of today. . . . One caught a glimpse of campus activity. . . . In West Virginia, a college coed divorced her seventh husband. . . . Domestic scenes passed in review. . . . As a Beccles, Eng., husband and wife were quietly reading the evening paper a truck crashed into the living-room of their corner cottage. Stating that the thing was becoming monotonous, the couple revealed that in the last four years seven other vehicles penetrated into the privacy of their home life. . . . Twentieth-century excellence in the field of statistics was on view. . . . Flashed to the nation was the news that during 1948 exactly 555 dogs bit 556 persons in the Seattle area. . . . Among the many phenomena mirrored was the century's reversal of the roles of man and woman. . . . In Cleveland a man standing sheepishly before a woman judge burst into tears when found guilty of assaulting another man. "You're a big cry-baby," exclaimed the lady judge, "but you've cried yourself out of this. Sentence suspended." . . .

Other activities of the emancipated modern woman were reported. . . . In Wales, a husband seeking divorce testified that his 224-pound wife frequently threw him to the floor and sat on him.



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Circulation CHATS....

• About the easiest way to get this week's column out of the way is to let our "customers" write it! So, as one of our favorite columnists says, "Letting one word follow another"—here goes:

• The first communiqué tumbling from our mail-bag (we'll confess to shuffling the bag a bit to get it on top) is one from a Mrs. R. J. P. of California, who apparently gets around and should know of what she speaks—to wit:

• "I am enclosing a check for eighteen dollars (\$18.00) for three subscriptions to AMERICA to be sent to the enclosed.

• "I am an old subscriber to AMERICA, but have been traveling about for the last two years so had no permanent address. I was overjoyed to find AMERICA in the vestibule of the church in West Palm Beach—the only place I was able to buy it. I hope the time will come when it will be on the newsstands. To me, it is the epitome of the finest in Catholic Journalism."

• Again we put on the blindfold and dip deep into the pouch for this next one:

• "Enclosed please find check for \$2.00 for a 20-week subscription to your AMERICA for a friend of mine, who happens to be myself. I've been paying 15¢ per copy at our Church vestibule. Just when I want one especially they're all gone!"

• "If red ink isn't much too expensive, or even green, I think red at the top of the cover would be a great improvement on the black, which looks as if AMERICA had gone into mourning.

• "Even when I could hardly afford the 15¢, I couldn't resist the 'red' or 'green' issues.

Respectfully yours,

MRS. M. O'N."

• Be assured it is a pleasure to receive letters from our subscribers. We appreciate them, our editors appreciate them, everyone appreciates them.

• Here is another from a subscriber who lends a critical eye to our book with a thought as to how we can save some money on mailing. The suggestion is that we reduce the width of our wrapper to half. "Cut wrapper in two—save one half," says he. Maybe the Chinese could do it but not AMERICA. Certain mechanical difficulties stand in the way, much as we would like to take advantage of this thoughtful suggestion. However, many thanks and keep them coming. We are always glad to get new ideas. . . . H. F. H.

• Air waves were freighted with voices of alarm. . . . In Peru, a radio voice, describing an invasion from Mars, begot a stampede in which throngs of terrified citizens fled for their lives. . . . In Minnesota, a broadcaster who thought nobody listened to his program set off a panic by the hoax announcement that wild circus animals were loose in the streets. American folkways seemed to be coloring the folkways of other lands. . . . Reports from Turkey disclosed that all walks of life were chewing and blowing bubble-gum. Turkish streets echoed to the cries of vendors shouting: "Get the best American brands. Texas, Cowboy, Jumbo, Mickey." . . . In Canton, China, newspapers described the rush of young and old, high and low, to purchase the coveted gum. Some bubble-stores were said to be raking in 4,000 American dollars a day. . . . Even among Eskimos, a race traditionally slow to absorb phenomena belonging to outside cultures, the gum appeared to be making steady gains. It is no longer unusual, reported observers from the Arctic wilderness, to see Eskimos racing their dog-sleds and blowing big gummy bubbles into the icy air. . . . The lengthening arm of mid-century communications was on view. . . . In Illinois, as two ham radio operators, who live next door to one another, were engaged in a three-way conversation with a ham in South Africa, the wife of one of the Illinois men stepped out on the porch. Wind blew the door shut, and her husband could not hear her frantic knocking. She ran over to the other ham's house, from which her plight was relayed to South Africa. In a matter of seconds, the voice from South Africa could be heard: "I say, Ed, old man, your wife is locked out and freezing. Let her in." . . . Though thousands of miles away, the South African was nevertheless the one who got that Illinois door open.

• Frequently, prayer functions in a manner somewhat similar to this. . . . The prayer of an American may get some balky door in Europe open. . . . As Our Lady of Fatima declared, prayers can raise the Iron Curtain. . . . In this world, many good things never happen because of lack of prayer. . . . Perhaps it is lack of prayer that keeps the Iron Curtain stuck. JOHN A. TOOMEY

ROBERT B. HEYWOOD has been teaching English at Rosary College, River Forest, Ill., and at Chicago University.

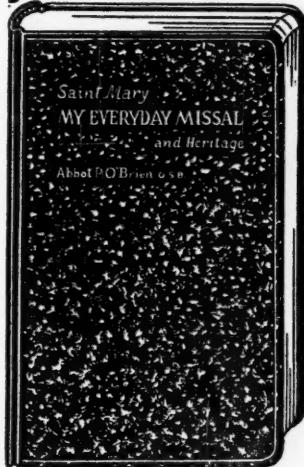
EDWIN MORGAN is author of *Flower of Evil*, a life of Charles Baudelaire.

REV. E. J. DRUMMOND, S.J., is Dean of the Graduate School at Marquette U.

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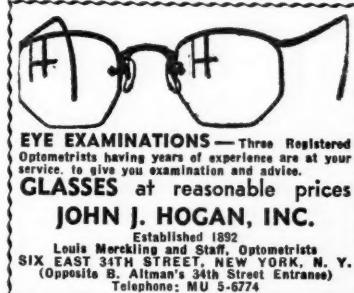
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Correspondence

Aid to Catholic Action

EDITOR: There is a most interesting ferment now evident in the United States which seems to demonstrate a desire on the part of many to do something bigger and better in the matter of Catholic Action.

A large number of the people who want to do something for the Church also wish to deepen their own knowledge of the faith and of ways of presenting it. They are struggling for light. For this group the Catholic Information Center would be an excellent aid. Especially for those Catholics who would like to enlighten their non-Catholic neighbors but lack a starting point, the Catholic Information Center is developing a convert program for America. It provides a tangible process for doing a job which, up to this point, has involved more wishful thinking than action.

The Catholic Information Center can be built around the basic idea of bringing truth to the Catholic and the non-Catholic alike. It can provide reading and information which will clarify the truth for those within the fold and without.

While we have a record of converts which is very laudable, those of us who have had years of experience in the Society of St. Vincent de Paul are convinced that defections from the Church are possibly as numerous as conversions, if not more so. The Catholic Information Center should be sponsored in every city with a population of a thousand and more.

FRANK BRUCE

Milwaukee, Wis.

California's pension allowance

EDITOR: I should like to clarify the present working of California's old-age-pension amendment, which you mentioned in your issue of January 1 (p. 333).

The individual needy aged or blind person receives from the State of California the difference between \$75 (for the needy aged) or \$85 (for the needy blind) and whatever other income he may have, unless the person can show a special need or needs (he is entitled to pay for private medical care, drugs, salves, crutches, trusses, etc.). In such instances, the needy person can receive a maximum of \$75 or \$85 in addition to his other income if definite need can be shown. This other income may be the Federal old-age-security insurance, part-time or occasional employment, etc.

The average amount paid to the needy aged in California in 1948 by the State was \$57.20. A theoretical average budget devised by the welfare authorities of the time was \$58.30. That was the amount set forth as necessary for the hypothetical average aged person who had neither additional income nor extra needs. This, you will note, fell below the \$60 maximum then existent. It was predicated on the idea that the oldsters could use "seconds" in food, second-hand clothes, squalid living quarters. In the new, McLain-sponsored legislation, a section makes it obligatory to base budgets "upon the current price of articles of a high standard of quality." The new average budget is \$80.85 as against last year's \$58.30.

The Federal Social Security Administration, however, has recently decided that for California's new pension law to conform with its requirements, a basic-needs budget could not be over the \$75 maximum pension allowable. While \$75 is an improvement over the \$58.30 basic-needs budget of 1948, it will not be possible to make it \$80.85.

TED LEBERTHON

Los Angeles, Calif.

Soviet reaction to the A-Bomb

EDITOR: I read with great interest Father Conway's review of P. M. S. Blackett's *Fear, War and the Bomb* (AM. 3/5).

It might interest you to know that as recently as three years ago I had ample opportunity to discuss the matter within the Soviet Zone, among Russian GI's, and to learn the reaction of the ordinary Soviet man in the street to the A-Bomb. And what a stand they took!

With the observation that their respective viewpoints—apart from a very few exceptions—only too clearly reflected those of their superiors and political leaders, I can report that their attitude in general was:

1) The atomic bomb does not exist at all. It is only an example of typical American bluffing to frighten other nations.

2) If there is one, its effect is largely overestimated. (These two statements are based upon the principle that no scientists may surpass those of the Soviet Union, who are—as is true concerning all other achievements and results—superior to the rest of the world.)

3) Provided there is an atomic bomb, we Russians have nothing to fear from it, since a) our country is so immensely extended and our indus-

try so widely decentralized that A-Bombs could not cause notable damage; b) only a tiny minority of Soviet citizens are urban dwellers; the rest are scattered, living under primitive conditions and could consequently easily survive the heaviest bombing; c) anyway, it is only a matter of a very short time until our [Soviet] atomic bombs, which do already exist (they claim), become superior to those of the Americans—and then just wait.

Among the ordinary Russian soldiers—I personally heard only remarks which belittled, underrated and ridiculed the American A-Bomb.

NAME WITHHELD

New York, N. Y.

Fears bureaucracy

EDITOR: Regarding your editorial of January 15, "Where We Differ with the AMA," may I say that its point may well be lost on most physicians—most American physicians, most American Catholic physicians—even those who have not been entirely in agreement with the official AMA attitude in recent years.

As presumably intelligent citizens, we are concerned about the growth and power of bureaucracy and frankly terrified at its ultimate threats. We do not see in the present American scene a crisis demanding the powerful hand of immediate or eventual government dictation. One would need to be naive indeed to minimize this danger.

It is remarkable that, among all the opponents of socialized medicine or compulsory health insurance—or whatever it may be called—I find no voice lifted from the group of left-wingers. They are unanimously in favor of it. As usual, they will say it doesn't go far enough, but it will help materially in centralizing authority and, eventually, in bringing the doubtful into the fold.

Personally, I stand to profit economically by the passage of this law, but I sincerely hope it will be defeated. I am relatively unschooled in philosophy or its little brother, logic. Perhaps that explains why I cannot understand an apparent inconsistency. Why do we oppose Federal aid to education if this involves any degree of direction, much less control, yet approve the proposed program under which political domination threatens to become almost absolute?

L. GOBBO, M.D.

Bridgeport, Conn.

(The public health comes more fully under the control of the State than does education, which involves moral and spiritual values. On what grounds does Dr. Gobbo conclude that we are so opposed to Federal aid to education? —Ed.)

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